LACONICS

OR

GOOD WORDS

OF THE

BEST AUTHORS

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"Full of wise saws."—*Shakespeare.*

COLLATED AND ARRANGED

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Editor of "The Mixture for Low Spirits," "Cruet Stand," "Epitaphs," "Proverbs," &c., &c.

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MDCCCLXXVI.

PREFACE.

THE title which I have selected for this little book may best be described in the words of Swift:—

> "Abstracts, abridgements, summaries, &c., have the same use with burning glasses—to collect the diffused rays of wit and learning in authors, and make them point with warmth and quickness upon the reader's imagination."

I felt somewhat of a difficulty in arranging the selection, on account of the number of authors I have had to consult; the labour consisted not in—what to insert, but—what to reject. I could have presented my readers with a large nosegay made of many flowers, gay and bright, tied together without any regard to form or colour; but my aim would not have been attained. I have, therefore, presented them with a small bouquet of sweet flowers, gathered from many a parterre, that may be carried, laid down, or taken up at leisure. One

thing I may modestly say, that I have made my extracts as accurately and as judiciously as I could; and whatever may be the fate of my little venture, I have been already repaid for my labours by the pleasure they have afforded me.

WILLIAM TEGG.

1875.

PREFACE TO THE THIRD EDITION.

My little venture having proved so successful as to call forth a Third Edition,—which is most flattering to me,—I have carefully gone through the work, and added the dates of the births and deaths respectively of the various Authors quoted, as far as I have been able to trace them.

WILLIAM TEGG.

1876.

LACONICS, &c.

ABILITIES.

The abilities of man must fall short on one side or other, like too scanty a blanket when you are a-bed; if you pull it upon your shoulders, you leave your feet bare; if you thrust it down upon your feet, your shoulders are uncovered.—*Sir W. Temple.**

ABSENCE OF MIND.

Absence of mind may be defined to be a slowness of mind in speaking or action: the absent man is one who, when he is casting up accounts, and hath collected the items, will ask a bystander what the amount is: when he is engaged in a lawsuit, and the day of trial is come, he forgets it and goes into the country: he visits the theatre to see the play, and is left behind asleep on the benches. He takes any article and puts it away himself, then begins to look for it, and is never able to find it. If any one tell him of the death of a dear friend, and ask him to the funeral, with a sorrowful countenance and tears in his eyes, he exclaims, Good luck, good luck! It is his custom, when he receives, not when he pays, a debt, to call for witnesses. In winter, he quarrels with his servant for not purchasing cucumbers: he compels his children to wrestle and run till they faint with fatigue. In the country, when he is dressing his dinner of herbs, he throws in salt to season them till they are unfit to eat. If any one inquire of him, how many dead have been carried out through the sacred gate to burial? Would to God, he replies, you and I had so many!—*Theophrastus.*

* Born 1628, died 1700.

ABUSES.

There is a time when men will not suffer bad things, because their ancestors have suffered worse. There is a time when the hoary head of inveterate abuse will neither draw reverence nor obtain protection.—*Burke.* *

ACTIONS.

Things may be seen differently, and differently shown; but actions are visible, though motives are secret.—*Johnson.*†

ACQUAINTANCE.

Constancy in friendships, attachments, and familiarities, is commendable, and is requisite to support trust and good correspondence in society. But in places of general, though casual concourse, where the pursuit of health and pleasure brings people promiscuously together, public conveniency has dispensed with this maxim; and custom there promotes an unreserved conversation for the time, by indulging the privilege of dropping afterwards every indifferent acquaintance without breach of civility or good manners.—*Hume.*‡

ACTIVITY.

The sphere of beneficent activity was never so large. To infuse the leaven of purity into the disordered masses—to thaw the death-frost from the heart of the misanthrope—to make the treacherous one faithful to duty—to open the world's dim eye to the majesty of conscience—to gather and instruct the orphans bereft of a father's blessing and of a mother's prayer—to care for the outcast and abandoned, who have drunk in iniquity with their mother's milk, whom the priest and the Levite have alike passed by, and who have been forced in the hot-bed of poverty into premature luxuriance of evil,—here is labour which may employ a man's whole lifetime, and his whole soul.—*Dr. Punshon.*

* Born 1730, died 1797. † Born 1709, died 1784. ‡ Born 1711, died 1776.

ADMIRATION.

There is a wide difference between admiration and love. The sublime, which is the cause of the former, always dwells on great objects, and terrible; the latter on small ones, and pleasing; we submit to what we admire, but we love what submits to us: in one case we are forced, in the other we are flattered, into compliance.—*Burke.*

ADVANCEMENT.

Without mounting by degrees, a man cannot attain to high things; and the breaking of the ladder still casteth a man back, and maketh the thing wearisome, which was easy.—*Sir P. Sidney.**

ADVERSITY.

He that has never known adversity is but half acquainted with others, or with himself. Constant success shows us but one side of the world. For, as it surrounds us with friends, who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.—*Colton.*†

ADVICE.

When we feel a strong desire to thrust our advice upon others, it is usually because we suspect their weakness; but we ought rather to suspect our own.—*Colton.*

AFFECTATION.

A coquet is one that is never to be persuaded out of the passion she has to please, nor out of a good opinion of her own beauty; time and years she regards as things that only wrinkle and decay other women; forgets that age is written in the face, and that the same dress which became her when she was young, now only makes her look the older. Affectation cleaves to her even in sickness and pain; she dies in a high-head and coloured ribbons. —*Bruyère.*‡

* Born 1554, died 1586. † Born 1780, died 1832. ‡ Born 1645, died 1696.

AFFECTIONS.

It is sweet to feel by what fine spun threads our affections are drawn together.—*Sterne.* *

A FOOL.

A fool always finds one still more foolish to admire him.—*Boileau.*

AGE.

Old age is a lease nature only signs by particular favour, and it may be, to one only, in the space of two or three ages; and then with a pass to boot, to carry him through all the traverses and difficulties she has strewed in the way of his long career.—*Montaigne.*†

AGREEABLENESS.

Nature has left every man a capacity of being agreeable, though not of shining in company; and there are a hundred men sufficiently qualified for both who, by a very few faults, that they might correct in half an hour, are not so much as tolerable.—*Swift.*

A JUST MAN.

We cannot be just if we are not kind-hearted.—*Vauvenargues.*‡

ALLEGORIES.

Allegories, when well chosen, are like so many tracks of light in a discourse, that make every thing about them clear and beautiful.—*Addison.*

ALMSGIVING.

People do not care to give alms without some security for their money; and a wooden leg or a withered arm is a sort of draftment upon heaven for those who choose to have their money placed to account there.—*Mackenzie.*§

* Born 1713, died 1768. † Born 1533, died 1592. ‡ Born 1715, died 1747. § Born 1745, died 1831.

AMBITION.

Ambition becomes displeasing when it is once satiated; there is a reaction; and as our spirit, till our last sigh, is always aiming towards some object, it falls back on itself, having nothing else on which to rest; and, having reached the summit, it longs to descend.—*Corneille.**

AMUSEMENTS.

The mind and body must be continually in exercise; and therefore dancing, singing, masking, mumming, however severely they may be censured by the Catos of the age, are, if opportunely and soberly used, extremely beneficial in the cure of melancholy. *Melius est fodere quam saltare*, says St. Austin; and Tully insists, *Nemo saltat sobrius:* but these are the observations of men to whom age and infirmities had rendered all youthful pastimes unpleasant and disagreeable. Let the world, I say, have their may-games, wakes, whitsunales; their dancings and concerts; their puppet-shows, hobby-horses, tabors, bagpipes, balls, barley-breaks, and whatever sports and recreations please them best, provided they be followed with discretion.—*Burton.*†

ANCESTRY.

The man who has not anything to boast of but his illustrious ancestors, is like a potato—the only good belonging to him is under ground.—*Sir T. Overbury.*‡

ANTICIPATION.

We are apt to rely upon future prospects, and become really expensive while we are only rich in possibility. We live up to our expectations, not to our possessions, and make a figure proportionable to what we may be, not what we are. We outrun our present income, as not doubting to disburse ourselves out of the profits of some future place, project, or reversion that we have in view.—*Addison.*§

* Born 1606, died 1684. † Born 1576, died 1640. ‡ Born 1581, died 1613. § Born 1672, died 1719.

ANGER.

As small letters hurt the sight, so do small matters him that is too much intent upon them: they vex and stir up anger, which begets an evil habit in him in reference to greater affairs.—*Plutarch.*

ARGUMENT.

Argument, as usually managed, is the worst sort of conversation; as it is generally in books the worst sort of reading.—*Swift.**

ART.

It is a great mortification to the vanity of man, that his utmost art and industry can never equal the meanest of nature's productions, either for beauty or value. Art is only the underworkman, and is employed to give a few strokes of embellishment to those pieces which come from the hand of the master. Some of which may be of his drawing, but he is not allowed to touch the principal figure. Art may make a man a suit of clothes, but nature must produce a man.—*Hume.*

ARTISANS.

The labouring classes of the community in the metropolis are vastly inferior, in point of intellect, to the same order of society in the country. The mind of the city artificer is mechanized by his constant attention to one single object; an attention into which he is of necessity drilled and disciplined, by the minute subdivision of labour, which improves, I admit, the art, but debilitates the artist, and converts the man into a mere breathing part of the machinery by which he works. The rustic, on the contrary, who is obliged to turn his hand to everything, and must often *make* his tool before he can use it, is pregnant with invention, and fertile in resource. It is true, that by a combination of their different employments the city artificers pro-

* Born 1667, died 1745.

duce specimens in their respective vocations far superior to the best efforts of the rustics. But, if from the effects of *systematic combination*, the cits infer an *individual superiority*, they are wofully deceived.—*Colton.*

ASPIRATIONS.

Our glorious aspirations, which give us life, grow torpid in the din of worldly bustle.—*Goethe.**

AUTHOR.

The delight of an author, on launching a fresh volume on the sea of thought, is akin to that of the husbandman, when the last golden sheaf is safely housed, and "harvest home" is ringing on every side. And his feeling is all the more intense, if he believes its contents are in perfect harmony with eternal truth, and that when he sleeps in death, his book will yet live on, and, like an angel of goodness, bless the world with its light and influence.—*Dr. Davies.*

AVARICE.—THE MISER.

A little further on a hard-featured old man with a deeply wrinkled face, was intently perusing a lengthy will with the aid of a pair of horn spectacles, occasionally pausing from his task, and slily noting down some brief memorandum of the bequests contained in it. Every wrinkle about his toothless mouth, and sharp keen eyes, told of avarice and cunning. His clothes were nearly threadbare, but it was easy to see that he wore them from choice and not from necessity; all his books and gestures, down to the very small pinches of snuff which he every now and then took from a little canister, told of wealth, penury, and avarice.—*Dickens.*†

* Born 1749, died 1832. † Born 1812, died 1870.

BABBLERS.

The common fluency of speech in many men, and most women, is owing to a scarcity of matter, and a scarcity of words, for whoever is a master of language and has a mind full of ideas, will be apt in speaking to hesitate upon the choice of both; whereas common speakers have only one set of ideas, and one set of words to clothe them in; and these are always ready at the mouth: so people come faster out of a church when it is almost empty, than when a crowd is at the door.—*Swift.*

BACKGAMMON.

A woman may learn one useful doctrine from the game of Backgammon, which is, not to take up her man till she's sure of binding him.—*Tom Brown.*

BASHFULNESS.

In bashfulness the spirits do a little go and come; but with bold men, upon like occasion, they stand at a stay; like a stale at chess, where it is no mate, but yet the game cannot stir.—*Lord Bacon.**

BEAUTY.

As amber attracts a straw, so does beauty admiration, which only lasts while the warmth continues: but virtue, wisdom, goodness, and real worth, like the loadstone, never lose their power. These are the true graces, which, as Homer feigns, are linked and tied hand in hand, because it is by their influence that human hearts are so firmly united to each other.—*Burton.*

* Born 1561, died 1626.

BELIEF.

Belief rests upon evidence of the kind that is not absolutely demonstrative, or irresistible; hence it is susceptible of various degrees of strength, proportioned either to the intrinsic force of the evidence, or to the power of understanding to perceive its force.—*I. Taylor.*

BENEFACTORS.

It would be better for society if the memory of the giver were transferred to the receiver, and the oblivious forgetfulness of the obliged were consigned to the breast of him that confers the obligation.—*Colton.*

BENEFITS.

Over and above the delight, and the virtue of obliging, one good turn is a shoeing-horn to another. This, of all hints, is, perhaps, the most effectual, as well as the most generous.—*Seneca.*

BENEVOLENCE.

It is a duty which you must perform, though there be no voice of eloquence to give splendour to your exertions, and no music of poetry to lead your willing footsteps through the bowers of enchantment. You must go to the poor man's cottage, though no verdure flourish around it, and no rivulet be nigh to delight you by the gentleness of its murmurs. If you look for the romantic simplicity of fiction, you will be disappointed; but it is your duty to persevere in spite of every discouragement.—*Dr. Chalmers.**

BE NOT ANXIOUS FOR THE FUTURE.

To those that suffer, justice brings wisdom; but for futurity, since it will come, farewell to it. 'Tis but the same with sorrowing beforehand; for the event will come dawning clearly with the morning rays.—*Æschylus.*

* Born 1780, died 1847.

BIGOT.

A bigot delights in public ridicule; for he begins to think he is a martyr.—*S. Smith.**

BIOGRAPHY.

The chief use of biography consists in the noble models of character in which it abounds. Our great forefathers still live among us in the acts they have done, and which live also; still sit by us at table, and hold us by the hand; furnishing examples for our benefit, which we may still study, admire, and imitate. Indeed, whoever has left behind him the record of a noble life, has bequeathed to posterity an enduring source of good, for it lives as a model for others to form themselves by in all time to come; still breathing fresh life into us, helping us to re-produce his life anew, and to illustrate his character in other forms.—*Smiles.*

BIRTH.

Men of noble birth are noted to be envious towards new men when they rise; for the distance is altered; and it is like a deceit of the eye, that when others come on they think themselves go back.—*Lord Bacon.*

BLINDNESS OF MAN.

O foolish anxiety of wretched man, how inconclusive are the arguments which make thee beat thy wings below!—*Dante.*†

BLUE-STOCKING.

We regard a learned woman as we do a beautiful fowling-piece; it is embossed artistically, finely polished, and of first-rate workmanship; it is a cabinet curiosity, which one shows to the curious, is of no use, serves neither for war nor for the chase, as little as a riding-school horse, whatever may be its training.—*Bruyère.*

* Born , died 1845. † Born 1265, died 1321

BOOK.

A book that is to live with you,—to be a companion, an instructor, must have something better than polished words or well-wrought sentences. It must have thoughts and sentiments that touch the head and the heart. Then a book becomes a silent power more and more influential.—*H. W. Beecher.*

BOMBASTRY.

Bombastry and buffoonery, by nature lofty and light, soar highest of all, and would be lost in the roof (of the theatre) if the prudent architect had not with much more foresight contrived for them a fourth place, called the twelve-penny gallery, and there planted a suitable colony, who greedily intercept them in their passage.—*Swift.*

BRAINS.

The brain certainly is a great starver, where it abounds, and the thinking people of the world (the philosophers and virtuosos especially) must be contented, I find, with a moderate share of bodily advantages, for the sake of what they call parts and capacity in another sense.—*Shaftesbury.**

BREVITY.

A sentence well couched, takes both the sense and understanding. I love not those cart-rope speeches that are longer than the memory of man can fathom.—*Feltham.*†

BRIBES.

By resisting his bribes, I conquered Philip; for as the purchaser conquers when a man sells himself, so the man who refuses to be sold, and disdains to be corrupted, conquers the purchaser.—*Demosthenes.*

* Born 1621, died 1683. † Born early in the 17th century, died about 1678.

BUSINESS.

It is the great advantage of a trading nation, that there are very few in it so dull and heavy, who may not be placed in stations in life, which may give them an opportunity of making their fortunes. A well-regulated commerce is not, like law, physic, or divinity, to be overstocked with hands; but, on the contrary, flourishes by multitudes, and gives employment to all its professors. Fleets of merchantmen are so many squadrons of floating shops, that vend our wares and manufactures in all the markets of the world, and find out chapmen under both the tropics.—*Addison.*

BUSY MEN.

There are some men who are busy in idleness, and make the leisure of peace not only more troublesome, but even more wicked than the business of war.—*Burton.*

BUTTONED-UP MEN—THEIR IMPORTANCE.

Mr. Tite Barnacle was a buttoned-up man, and consequently a weighty one. All buttoned-up men are weighty. All buttoned-up men are believed in. Whether or no the reserved and never-exercised power of unbuttoning fascinates mankind; whether or no wisdom is supposed to condense and augment when buttoned-up, and to evaporate when unbuttoned; it is certain that the man to whom importance is accorded is the buttoned-up man. Mr. Tite Barnacle never would have passed for half his current value, unless his coat had been always buttoned up to his white cravat.—*Dickens.*

CALAMITIES.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—*Colton.*

CALUMNY.

Calumny passes like the idle wind, if it do not proceed from one who has a reputation for sincerity. A slanderer cannot succeed, if he has not gained a reputation for abhorring slander; it is a crime of which he is incapable.—*Pascal.* *

CAPACITIES.

Close men are incapable of placing merit anywhere but in their pence, and therefore gain it: while others, who have larger capacities, are diverted from the pursuit of enjoyments which can be supported only by that cash which they despise; and therefore are in the end slaves to their inferiors both in fortune and understanding. I once heard a man of excellent sense observe, that more affairs in the world failed by being in the hands of men of too large capacities for their business, than by being in the conduct of such as wanted abilities to execute them.—*Steele.*

CARDS.

My business has been to view, as opportunity was offered, every place in which mankind was to be seen; but at card-tables, however brilliant, I have always thought my visit lost, for I could know nothing of the company, but their clothes and their faces.—*Johnson.*

* Born 1623, died 1662.

CARE.

Cares, both in kind and degree, are as innumerable as the sands of the sea-shore; and the fable which Hyginus has so pleasantly constructed on this subject, shows that man is their proper prey. "Care," says he, "crossing a dangerous brook, collected a mass of the dirty slime which deformed its banks, and moulded it into the image of an earthly being, which Jupiter, on passing by soon afterwards, touched with ethereal fire, and warmed into animation; but, being at a loss what name to give this new production, and disputing to whom of right it belonged, the matter was referred to the arbitrament of Saturn, who decreed that his name should be MAN, *Homo ab humo*, from the dirt of which he had been made; that care should entirely possess his mind while living; that Tellus, or the earth, should receive his body when dead; and that Jupiter should dispose of his celestial essence according to his discretion. Thus was man made the property of care from his original formation: and discontent, the offspring of care, has ever since been his inseparable companion."—*Burton.*

CAUTION.

Whenever our neighbour's house is on fire, it cannot be amiss for the engines to play a little on our own. Better to be despised for too anxious apprehensions, than ruined by too confident a security.—*Burke.*

CENSURE.

Censure is the tax a man pays to the public for being eminent.—*Swift.*

CEREMONY.

Ceremony keeps up things: 'tis like a penny glass to a rich spirit, or some excellent water; without it the water were spilt, and the spirit lost.—*Selden.* *

* Born 1584, died 1654.

CHANCE.

He speaks nonsense, for sensible men there is no chance.—*Tieck.* *

CHANGEABLENESS OF MAN.

But man, never halting in his senseless career, flits ceaselessly from thought to thought; his heart always at sea, amidst a thousand embarrassments, knows neither what it wishes nor what it does not wish: what it one day detests, the next it desires.—*Boileau.* †

CHARACTERS.

There are four classes of men in the world: First, those whom every one would wish to talk to, and whom every one does talk of;—these are that small minority that constitute the great. Secondly, those whom no one wishes to talk to, and whom no one does talk of;—these are that vast majority that constitute the little. The Third class is made up of those whom every body talks of, but nobody talks to;—these constitute the knaves. And the Fourth is composed of those whom every body talks to, but whom nobody talks of;—and these constitute the fools.—*Colton.*

CHARITY.

The place of charity, like that of God, is everywhere.—*Professor Vinet.* ‡

CHASTITY.

Nothing makes a woman more esteemed by the opposite sex than chastity, whether it be that we always prize those most who are hardest to come at, or, that nothing besides chastity, with its collateral attendants, truth, fidelity, and constancy, gives the man a property in the person he loves, and consequently endears her to him above all things.—*Addison.*

* Born 1776, died 1851. † Born 1636, died 1711. ‡ Born 1797, died 1847.

CHILDREN.

For children preserve the name of the dead with surviving glory, and are like corks that buoy the net, saving the flaxen line from sinking to the bottom.—*Æschylus.*

COMPLAISANCE.

There are a vast number of easy, pliable, good-natured human expletives in the world, who are just what that world chooses to make them: they glitter without pride, and are affable without humility; they sin without enjoyment, and pray without devotion; they are charitable, not to benefit the poor, but to court the rich; profligate without passion, they are debauchees to please others, and to punish themselves. Thus, a youth without fire is followed by an old age without experience, and they continue to float down the tide of time, as circumstances or chance may dictate, divided between God and the world, and serving both, but rewarded by neither.—*Colton.*

COMEDY.

It is not so difficult to fill a comedy with good repartee as might be at first imagined, if we consider how completely *both* parties are in the power of the author. The blaze of wit in the "School for Scandal"* astonishes us less, when we remember that the writer had it in his power to frame both the question and the answer; the reply and the rejoinder; the time and the place. He must be a poor proficient, who cannot keep up the game, when both the ball, the wall, and the racket, are at his *sole* command.—*Colton.*

COMMONPLACE MINDS.

Commonplace minds usually condemn what is beyond the reach of their understanding.—*Rochefoucauld* †

* By R. B. Sheridan. First produced in 1777. † Born 1613, died 1680.

CONSCIENCE.

For whosoever is not ashamed when he is conscious to himself of having committed some base act, how will he be ashamed before him who is ignorant of it?—*Diphilus.*

CONTEMPT OF FOOLS.

We are less annoyed when fools despise us, than when we are slightly esteemed by men of understanding.—*Vauvenargues.*

COURAGE.

Despots govern by terror. They know, that he who fears God fears nothing else; and therefore they eradicate from the mind, through their Voltaire, their Helvetius, and the rest of that infamous gang, that only sort of fear which generates true courage.—*Burke.*

COURTESY.

Courtesy is a science of the highest importance. It is, like grace and beauty in the body, which charm at first sight, and lead on to further intimacy and friendship, opening a door that we may derive instruction from the example of others, and at the same time enabling us to benefit them by our example, if there be anything in our character worthy of imitation.—*Montaigne.*

CYNICS.

He knew himself well, and, choosing to imagine that all mankind were cast in the same mould, hated them; for, though no man hates himself (the coldest among us having too much self-love for that), yet most men unconsciously judge the world from themselves; and it will be very generally found that those who sneer habitually at human nature, and affect to despise it, are among its worst and least pleasant samples.—*Dickens.*

DAYS NEVER TO BE FORGOTTEN.

Childhood—ah yes! every age—often leaves behind in our hearts imperishable days, which every other heart had forgotten. —*Jean Paul F. Richter.**

DEATH.

The debt of nature must be paid, even by the man who remains at home, away from all dangers.—*Euripides.*

DECEIT.

I have known men, grossly injured in their affairs, depart pleased, at least silent, only because they were injured in good language, ruined in caresses, and kissed while they were struck under the fifth rib.—*South.*

DECLAMATION.

The art of declamation has been sinking in value from the moment that speakers were foolish enough to publish, and hearers wise enough to read.—*Colton.*

DEFERENCE.

Deference is the most complicate, the most indirect, and the most elegant of all compliments.—*Shenstone.* †

DELUSION.

Delusion and weakness produce not one mischief the less, because they are universal.—*Burke.*

* Born 1763, died 1825. † Born 1714, died 1763.

DESIRE.

The common turn of human application may be divided into love, ambition, and avarice, and whatever victories we gain in these our particular pursuits, there will always be some one or other, in the paths we tread, whose superior happiness will create new uneasiness, and employ us in new contrivances; and so through all degrees there will still remain the insatiable desire of some seeming unacquired good, to embitter the possession of whatever others we are accommodated with. If we suppose a man perfectly accommodated, and trace him through all the gradations betwixt necessity and superfluity, we shall find that the slavery which occasioned his first activity, is not abated, but only diversified.—*Steele.*

DESPONDENCY.

There are moments of despondency, when Shakespeare thought himself no poet, and Raphael no painter; when the greatest wits have doubted the excellence of their happiest efforts.—*Colton.*

DIFFERENT WAYS OF TELLING A STORY.

Well, people tell lies not precisely in a straightforward way, and find paths that do not run like the high road; one can tell a story a hundred ways, all different, and yet always true; the wise man takes as much of it as suits him.—*Tieck.*

DIFFIDENCE.

Nothing sinks a young man into low company, both of women and men, so surely as timidity and diffidence of himself. If he thinks that he shall not, he may depend upon it he will not please. But with proper endeavours to please, and a degree of persuasion that he shall, it is almost certain that he will.—*Chesterfield.* *

* Born 1694, died 1773.

DIFFICULTY.

Difficulty is a severe instructor, set over us by the supreme ordinance of a parental guardian and legislator, who knows us better than we know ourselves, and he loves us better too. He that wrestles with us, strengthens our nerves, and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial.—*Burke.*

DILIGENCE.

Diligence is a steady, constant, pertinacious study.—*South.**

DISCONTENT.

Every one must see daily instances of people who complain from a mere habit of complaining; and make their friends uneasy, and strangers merry, by murmuring at evils that do not exist, and repining at grievances which they do not really feel. —*Graves.*

DISCRETION.

The greatest parts without discretion, as observed by an elegant writer, may be fatal to their owner; as Polyphemus, deprived of his eye, was only the more exposed, on account of his enormous strength and stature.—*Hume.*

DISOBEDIENCE.

Good counsels observed are chains to grace, which, neglected, prove halters to strange undutiful children.—*Fuller.*

* Born 1633, died 1716.

DISPUTES.

It is of use to a man to understand not only how to overcome, but also to give ground, when to conquer, would rather turn to his disadvantage: for there is such a thing sometimes as a Cadmean victory; to which the wise Euripides attesteth, when he saith:—

Where two discourse, if the one's anger rise,
The man who lets the contest fall, is wise.—*Plutarch.*

DISSIMULATION.

Dissimulation is but a faint kind of policy or wisdom; for it asketh a strong wit and a strong heart to know when to tell the truth, and to do it: therefore it is the weaker sort of politicians that are the greatest dissemblers.—*Lord Bacon.*

DISTRUST.

However much we may distrust men's sincerity, we always believe that they speak to us more sincerely than to others.—*Rochefoucauld.*

DOCTRINE AND PRACTICE.

Of the two evils, it is perhaps less injurious to society that a good doctrine thould be accompanied by a bad life, than that a good life should lend its support to a bad doctrine. For the sect, if once established, will survive the founder. When doctrines, radically bad in themselves, are transmitted to posterity, recommended by the good life of their author, this it is to arm a harlot with beauty, and to heighten the attractions of a vain and unsound philosophy. I question if Epicurus and Hume have done mankind a greater disservice by the looseness of their doctrines than by the purity of their lives. Of such men we may more justly exclaim than of Cæsar, "Confound their virtues; they've undone the world!" *—*Colton.*

* "Confound his virtues! they've undone his country."—ADDISON'S "Cato."

Doing Good.

To those who do good in the morning every hour of the day brings pleasure, and for them peace and joy spring from every object around.—*Gessner.*

Doing Nothing.

In my opinion the want of occupation is no less the plague of society than of solitude. Nothing is so apt to narrow the mind; nothing produces more trifling, silly stories, mischief-making, lies, than being eternally shut up in a room with one another, reduced as the only alternative to be constantly twaddling. When everybody is occupied, we only speak when we have something to say; but when we are doing nothing, we are compelled to be always talking; and of all torments that is the most annoying and the most dangerous.—*Rousseau.**

Domestic Comfort.

No money is better spent than what is laid out for domestic satisfaction. A man is pleased that his wife is dressed as well as other people, and the wife is pleased that she is dressed.—*Johnson.*

Doubt.

Doubt is some degree of belief, or supposition, that what has been affirmed is true.—*I. Taylor.*

Dreams.

Dreams, in general, take their rise from those incidents which have most occupied the thoughts during the day.—*Herodotus.*

Drunkenness.

Drunkenness is a social festive vice. The drinker collects his circle; the circle naturally spreads; of those who are are drawn within it, many become the corrupters and centres of sets and circles of their own; every one countenancing, and perhaps emulating the rest, till a whole neighbourhood be infected from the contagion of a single example.—*Paley.* †

* Born 1712, died 1778. † Born 1743, died 1805.

DULNESS.

A dull man is so near a dead man, that he is hardly to be ranked in the list of the living; and as he is not to be buried whilst he is half alive, so he is as little to be employed whilst he is half dead.—*Saville.**

DUST WE ARE, AND TO DUST WE RETURN.

If thou wishest to know what thou art, look at the monuments of the dead as thou passest along the road; there thou wilt find the bones and light dust of kings, and tyrants, and wise men, and of those who prided themselves on their blood and riches, on their glorious deeds, and the beauty of their person; but none of these things could resist the power of time. All men have a common grave. Looking at these things, thou mayest understand what thou art.—*Moschus.*

DUTY.

Duty is what goes most against the grain, because in doing that, we do only what we are strictly obliged to, and are seldom much praised for it. Praise, of all things, is the most powerful incitement to commendable actions, and animates us in our enterprises.—*Bruyère.*

DUTY OF A PRINCE.

For it is the highest duty of a prince to maintain the government in its proper form; and this may be accomplished not less by abstaining from grasping into his hands powers that do not belong to him, than by maintaining the authority which is his own. Now he who surrenders his authority, and he who grasps a greater power, does not continue a king or prince; but, degenerating either into a demagogue or tyrant, causes his subjects to hate or despise him.—*Plutarch.*

* Born 1549, died 1622.

EARLY FEELINGS OF YOUTH.

This first bloom of sensibility, this tender sympathy with every living thing, or what appears to have like, this spirit of joy, which breathes upon us from things and makes us melt in quiet rapture at the sight of some objects, by which ten years later we would not be in the least moved—this enviable privilege of the first years of youth, is imperceptibly lost with the increase of years, and can never be again found.—*Wieland.**

EARLY RISING.

The difference between rising at five and seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life.—*Doddridge.* †

EARNESTNESS.

Earnestness alone makes life eternity.—*Carlyle.*

ECONOMY.

The regard one shows economy, is like that we show an old aunt, who is to leave us something at last.—*Shenstone.*

EGOTISM.

Egotism is the coquetry of a modern author; whose epistles, dedicatory prefaces, and addresses to the reader, are so many affected graces, designed to draw the attention from the subject, towards himself; and make it be generally observed not so much what he says, as what he appears, or is, and what figure he already makes, or hopes to make, in the fashionable world.—*Shaftesbury.*

* Born 1733, died 1813. † Born 1702, died 1751.

EDUCATION.

If we look to the nature of the human mind itself, if we consider its longings, how comprehensive is its range, how great its capabilities, how little its best and highest faculties are satisfied with the objects that are placed before us upon earth, how many marks this dispensation bears of being a temporary, and, as it were, an initiatory dispensation, is it not monstrous to pretend that we are giving to the human being such a cultivation as befits his nature and his destiny, when we put out of sight all the higher and more permanent purposes for which he lives, and confine our provision to matters which, however valuable, yet of themselves bear only upon earthly ends? Is it not a fraud upon ourselves and our fellow-creaturers;—is it not playing and paltering with words;—is it not giving stones to those who ask bread, if, when man, so endowed as he is, and with such high necessities, demands of his fellow-men that he may be rightly trained, we impart to him, under the name of an adequate education, that which has no reference to his most essential capacities and wants, and which limits the immortal creature to objects that perish in the use?—*Gladstone.*

ELOQUENCE.

Eloquence is an engine invented to manage and wield at will the fierce democracy, and, like medicine to the sick, is only employed in the paroxysms of a disordered state. In those states where the vulgar or the ignorant, or both together, have been all powerful, as at Athens, Rhodes, or Rome, and where public affairs were in a perpetual whirl, to such places orators flocked. And, indeed, we shall find few persons in those republics who have pushed themselves to great eminence without the aid of eloquence.—*Montaigne.*

EMOTION.

True emotion indicates neither weakness nor wildness. It is in keeping with the subject; and, appearing only where it is demanded, its presence is life and power. It suggests the just action; it gives the just intonation; it creates the just expression. Everything speaks, and speaks eloquently, and carries to the conscience of the hearer that conviction of sincerity and power in the speaker which nothing else can supply.—*Dr. Reed.* *

ENVY.

One man envies the success in life of another, and hates him in secret; nor is he willing to give him good advice when he is consulted, except it be by some wonderful effort of good feeling, and there are, alas! few such men in the world. A real friend, on the other hand, exults in his friend's happiness, rejoices in all his joys, and is ready to afford him his best advice.—*Herodotus.*

ENNUI AND LABOUR.

I have also seen the world, and after long experience have discovered that ennui is our greatest enemy, and remunerative labour our most lasting friend.—*Möser.* †

EPIGRAM.

Mixed wit is a composition of pun and true wit, and is more or less perfect as the resemblance lies in the ideas or in the words: its foundations are laid partly in falsehood and partly in truth; reason puts in her claim for one half of it, and extravagance for the other. The only province, therefore, for this kind of wit, is epigram, or those little occasional poems that in their own nature are nothing else but a tissue of epigrams.—*Addison.*

* Born 1787, died 1862. † Born 1704, died 1783.

EQUALITY.

In the state of nature there is an equality *de facto* real and indestructible, because it is impossible in that state that the simple difference between man and man should be so great as to render one dependent on the other. There is in the social state an equality *de jure* chimerical and vain, because the means destined to maintain it serves to destroy it; and because the public force employed by the strong to oppress the feeble, breaks the kind of equilibrium which nature had placed between them.—*Rousseau.*

EQUITY.

Equity is a roguish thing; for law we have a measure, and know what to trust to: equity is according to the conscience of him that is chancellor, and as that is larger or narrower, so is equity. 'Tis all one as if they should make his foot the standard for the measure, we call a chancellor's foot, what an uncertain measure this would be! One chancellor has a long foot, another a short foot, a third an indifferent foot: 'tis the same thing in the chancellor's conscience.—*Selden.*

ERRORS.

Errors are of three sorts: some are against the foundation of saving truth, some about it, some beside it. The first sort subvert, the second pervert, the third divert.—*Herle.*

EVERY FORTUNE OVERCOME BY PATIENCE.

But think that this hard sentence may be given us as a favour by heaven; fortune will change it for the better; for prudence knows how to subdue misfortune, however heavy. Bear with patience whatever sorrow time or fortune brings upon you—that barbarous fickle deity—now a corpse, now a flower, ever changing, and thus it may change our lot.—*Calderon.**

* Born 1600, died about 1685.

EXCELLENCE.

Some men will admit of only two sorts of excellence,—that which they can equal, and what *they* term a still higher, that which they can surpass. As to those efforts that beat them, they would deny the existence of such rather than acknowledge their own defeat. They are dazzled by the rays of genius, and provoked at their inability to arrive at it; therefore, like those idolaters that live too far from the temple, they form and fashion out a little leaden image of their own, before which they fall down and worship.—*Colton.*

EXILE.

Exile draws many evils in its train.—*Euripides.*

EXPERIENCE.

Oft have I thought—jabber as he will, how learned soever, man knows nothing but what he has learnt from experience!—*Wieland.*

EYES (BRIGHT).

Bright eyes they were. Eyes that would bear a world of looking in, before their depth was fathomed. Dark eyes, that reflected back the eyes which searched them; not flashingly, or at the owner's will, but with a clear, calm, honest, patient radiance, claiming kindred with that light which heaven called into being. Eyes that were beautiful and true, and beaming with hope; with hope so young and fresh; with hope so buoyant, vigorous, and bright, despite the twenty years of work and poverty on which they had looked, that they became a voice to Trotty Veek, and said: "I think we have some business here—a little."—*Dickens.*

FAILURE.

Every failure is a step to success; every detection of what is false directs us toward what is true; every trial exhausts some tempting form of error. Not only so; but scarcely any attempt is entirely a failure; scarcely any theory, the result of steady thought, is altogether false; no tempting form of error is without some latent charm derived from truth.—*Professor Whewell.**

FAITH.

Whatever is the subject of faith should not be submitted to reason, and much less should bend to it.—*Pascal.*

FAITH AND WORKS.

Faith and works are as necessary to our spiritual life as Christians, as soul and body are to our natural life as men; for faith is the soul of religion, and works are the body.—*Colton.*

FAME.

Fame is the peculiar inheritance of the few noble. The honour which is devoted to the memory of a great man often lights up the sparks of genius in another bosom. With a zeal which overcomes every obstacle he strives for a prize, which appears in his eyes so great, so pure, and god-like; and if at the end of his course he throws a glance over the past, he leaves this busy scene in full contentment, joyous and with the firm trust that his example and the fame of his name will implant the living flame in some other breast in the same way as he had received it. This fame is as it were a debt, which posterity must pay; and an age which passes over in silence the merits of the noble, deserves as a punishment that it should not bring forth such an one in its midst.—*G. Forster.*†

* Born 1795, died 1866. † Born 1754, died 1794.

False Professors.

There are only two things in which the false professors of all religions have agreed: to persecute all other sects, and to plunder their own.—*Colton.*

Fanatics.

To what excesses do men rush for the sake of religion, of whose truth they are so little persuaded, and to whose precepts they pay so little regard!—*Bruyère.*

Fancy and Sickness.

Fancy and sickness are the parents of the air-born destroying angel, who flies scorching, like a dumb heat-lightning, over all the blossoms of youth.—*Jean Paul F. Richter.*

Fates of Men.

See'st thou not what various fates the Divinity makes man to pass through, changing and turning them from day to day.—*Euripides.*

Fear not.

God is where the sun glows, God is where the violet blooms, is where yon bird is flapping its wings, is where this worm is moving. Though no friend, no man, be with thee, fear nothing! Thy God is here.—*Dinter.*

Feebleness of Mortals.

Sawest thou not the powerless weakness, like a dream, in which the blind race of men is entangled? Never at any time shall the plans of mortals get the better of the harmonious system of Jove.—*Æschylus.*

FLATTERY.

Flattery is like a kind of bad money, to which our vanity gives currency.—*Rochefoucauld.*

FOLLY OF PRIDING ONE'S-SELF ON HIGH BIRTH.

My high birth suffocates me. If thou love me, mother, thou wilt not on all occasions quote my high rank; it is those only who have no peculiar good in their own nature who have recourse to splendid monuments and their noble birth, and who count up all their ancestors who have preceded them. But thou canst not see nor name a man who has not had ancestors. For how otherwise could they have come into existence? Those who are not able to name them, from change of country or want of friends, why are they less noble than those who can enumerate them? He who is by nature good and virtuous, though he be a blackamoor, is noble-born. Is some Scythian a rascal? Yet was not Anacharis a Scythian?—*Menander.*

FORMS.

They are valuable in their own place, and for their own purposes; frames, as they are, to set the picture in; caskets for truth's jewels; dead poles, no doubt, yet useful to support living plants, and very beautiful when the bare stem is festooned with green leaves, and crowned with a head of flowers.—*Dr. Guthrie.**

FORTUNE.

Foolish I deem him who, thinking that his state is blest, rejoices in security; for fortune, like a man distempered in his senses, leaps now this way, now that, and no man is always fortunate.—*Euripides.*

* Born 1803, died 1873.

FRIENDSHIP.

As the shadow in early morning is friendship with the wicked; it dwindles hour by hour. But friendship with the good increases, like the evening shadows, till the sun of life sets.—*Herder.**

FRIENDSHIP AND LOVE.

Friendship and love require the deepest and most entire confidence, but souls of a higher character demand not communications of a familiar nature.—*Wilhelm von Humboldt.* †

FRIENDSHIP, LOVE, AND PIETY.

Friendship, love, and piety should be treated in private. We should only speak of them on rare and confidential moments, have a silent understanding regarding them. There is much in respect to them that is too tender to be thought of, still more to be talked about.—*Novalis.* ‡

FUNERAL.

Few pageants can be more stately and frigid than an English funeral in town. It is made up of show and gloomy parade—mourning carriages, mourning horses, mourning plumes, and hireling mourners, who make a mockery of grief. * * * The associate in the gay and crowded city is soon forgotten; the hurrying succession of new inmates and new pleasures effaces him from our minds, and the very scenes and circles in which he moved are incessantly fluctuating.—*W. Irving.* §

FUTURE DEEDS.

And future deeds shone around as like the stars in countless numbers in the night.—*Goethe.*

* Born 1744, died 1803. † Born 1767, died 1835. ‡ Born 1772, died 1801. § Born 1783, died 1859.

GAME OF LIFE.

Those who lose nothing when they lose all, are the most deplorable of mortals: and those who gain nothing when they gain the most, deserve the greatest portion of pity.—*Zimmerman.**

GENIUS AND TASTE.

It is genius that brings into being, and it is taste that preserves. Without taste, genius is nought but sublime folly. This unerring touch, by which the lyre only gives back the note which is demanded, is still more rare than the creative faculty. Wit and genius distributed in various quantities, sunk deep in man, latent and unknown even to the possessor, pass often amidst us without being unpacked, as Montesquieu says; they exist in the same proportions in all ages; but as ages run on, there are only certain nations, and among these nations only a certain point of time when taste is developed in all its purity. Before and after this moment everything offends from incompleteness or excess. That is the reason why perfect works are so rare, for they must be produced at the auspicious moment when taste and genius are conjoined. Now, this rare apposition, like that of some stars, seems only to happen after the revolution of many ages, and only lasts for an instant.—*Chateaubriand.*†

GENTLE HUMILITY.

Modest humility is beauty's crown, for the beautiful is a hidden thing, and shrinks from its own power.—*Schiller.*‡

GENTLEMAN.

If the birth of the true gentleman be not, at least his qualities are, generous. What if he cannot, with the Hevenninghams of Suffolk, count five-and-twenty knights of his family, or tell

* Born 1728, died 1795. † Born 1769, died 1848. ‡ Born 1759, died 1805.

sixteen knights successively with the Tilneys of Norfolk, or, with the Nauntons, show where their ancestors had seven hundred pounds a year before or at the conquest; yet he hath endeavoured by his own deserts to ennoble himself. Thus valour makes him son to Cæsar, learning entitles him kinsman to Tully, and piety reports him nephew to godly Constantine. It graceth a gentleman of low descent, and high desert, when he will own the meanness of his parentage, which some seventy years since shined in Cassiopea. But if he be generously born, see how his parents breed him.—*Fuller.*

GIFTS.

Gifts come from on high in their own peculiar forms.—*Goethe.*

GIVE EVERY ONE HIS DUE.

But, since we owe different services to parents, brothers, companions, and benefactors, we ought to take care to pay every one his due, and that which is suitable to his character.—*Aristotle.*

GLORY.

The best kind of glory is that which is reflected from honesty, such as was the glory of Cato and Aristides; but it was harmful to them both, and is seldom beneficial to any man, whilst he lives; what it is to him after his death, I cannot say, because I love not philosophy merely notional and conjectural, and no man who has made the experiment has been so kind as to come back to inform us.—*Cowley.**

GOD MADE NO SLAVES.

The God who made earth's iron, would create no slave; therefore he gave the sabre, the sword, and the spear, for man's right hand. Hence he imbued him with courage, lent accents of wrath to freedom's voice, that he might maintain the feud till death.—*Arndt.*†

* Born 1618, died 1667. † Born 1769, died 1860.

GONE IS GONE.

O, mother, mother, gone is gone; the past shall ne'er return.—*Bürger.**

GOOD.

There is no condition in the world so mean and despicable but yields us opportunities of doing good. There is neither old nor young, man nor woman, rich nor poor, high nor low, learned nor unlearned, but in their sphere, by a good husbandry of those talents God has entrusted to their care, they may be very useful to others, and prove instruments of much good in their generation.—*Archbishop Sharp.* †

GOOD AND EVIL.

The morality of an action depends upon the motive from which we act. If I fling half-a-crown to a beggar with intention to break his head, and he picks it up and buys victuals with it, the physical effect is good; but with respect to me, the action is very wrong.—*Johnson.*

GOOD NATURE.

A shrewd observer once said, that, in walking the streets of a slippery morning, one might see where the good-natured people lived, by the ashes thrown on the ice before the doors.—*Franklin.*‡

GOOD SENSE AND SOUND SENSE NECESSARY IN AN ORATOR.

Sound reason and good sense can be expressed with little art; and when you have anything to say in earnestness, it is necessary to search for words? Yes; your fine speeches, which are so sparkling, in which ye twist the shreds of human thought, are unrefreshing as the mist-wind, which whistles through the withered leaves of autumn.—*Goethe.*

* Born 1748, died 1794. † Born 1618, died 1679. ‡ Born 1706, died 1790.

GRACE.

Cicero complains of Homer—that he taught the gods to live like men; but grace teaches men to live like gods.—*W. Secker.**

GRATITUDE.

Epicurus says 'gratitude is a virtue that has commonly profit annexed to it.' And where is the virtue, say I, that has not? But still the virtue is to be valued for itself, and not for the profit that attends it.—*Seneca.*

GRAVITY.

As in a man's life, so in his studies, I think it is the most beautiful and humane thing in the world, so to mingle gravity with pleasure, that the one may not sink into melancholy, nor the other rise up into extravagance.—*Pliny.*

GREAT DEEDS THE EFFECTS OF CHANCE.

Though men pride themselves on their great deeds, they are often not the result of design, but of chance.—*Rochefoucauld.*

GREAT EQUALITY IN THE WORLD.

Whatever difference may appear in the fortunes of mankind, there is, nevertheless, a certain compensation of good and evil which makes them equal.—*Rochefoucauld.*

GREAT MEN.

Great men never make a bad use of their superiority; they see it, they feel it, and are not less modest. The more they have, the more they know their own deficiencies.—*Rousseau.*

* Born 1693, died 1768.

GREAT LEARNING.

For ignorance of all things is an evil neither terrible nor excessive, nor yet the greatest of all; but great cleverness and much learning, if they be accompanied by a bad training, is a much greater misfortune.—*Plato.*

GREATNESS.

He who is great when he falls, is great in his prostration, and is no more an object of contempt than when men tread on the ruins of sacred buildings, which men of piety venerate no less than if they stood.—*Seneca.*

GRIEF.

All things that are pernicious in their progress, must be evil in their birth. Now grief, and every other passion, if carried to an immoderate height, have undoubtedly very mischievous consequences; and therefore, from their very rise, must be tainted with a great part of the lurking mischief. For no sooner is the government of reason thrown off, than they rush forward of their own accord; weakness takes a pleasure to indulge itself; and having, if the expression may be allowed, imperceptibly launched out into the main ocean, can find no place where to stop.—*Cicero.*

GUILT (THE PAIN OF).

Although at the bottom of his every thought there was an uneasy sense of guilt and dread of death, he felt no more than that vague consciousness of it which a sleeper has of pain. It pursues him through his dreams, gnaws at the heart of all his fancied pleasures, robs the banquet of its taste, music of its sweetness, makes happiness itself unhappy, and yet is no bodily sensation, but a phantom without shape, or form, or visible presence; pervading everything, but having no existence; recognisable everywhere, but nowhere seen, or touched, or met with face to face, until the sleep is past, and waking agony returns.—*Dickens.*

HABIT.

The mind frequently acquires a strong and invincible attachment to whatever has been familiar to it for any length of time. Habit, primarily introduced by accident or necessity, will inspire an affection for peculiarities which have the reverse of intrinsic merit to recommend them.—*Dr. Cogan.**

HAPPINESS.

We never enjoy perfect happiness: our most fortunate successes are mingled with sadness; some anxieties always perplex the reality of our satisfaction.—*Corneille.*

HARANGUES.

Extemporaneous and oral harangues will always have this advantage over those that are read from a manuscript;—every burst of eloquence or spark of genius they may contain, however studied they may have been beforehand, will appear to the audience to be the effect of the sudden inspiration of talent; whereas similar efforts, when written, although they might not cost the writer half the time in his closet, will never be appreciated as anything more than the slow efforts of long study and laborious application.— *Colton.*

HEART.

It is the *heart* which makes the divine. We need not be ashamed of this maxim: shame rather to those who were bold enough to ridicule it: they have pronounced sentence on themselves. It was the watchword of all those who have called forth theology from dead forms to the living spirit of God's Word. —*Dr. Neander.*†

* Born 1736, died 1818. † Born 1789, died 1850.

HEAR BOTH SIDES OF A QUESTION.

Of a truth he was a wise man who said, "Thou shouldst not decide till thou hast heard what both have to say."—*Aristophanes.*

HEARING.

What a mistake to imagine that, by hearing first one preacher and then another, we can derive benefit to our souls! More is wanted than such hearing. A raven may fly from cage to cage, but it is not thereby changed into a dove. Go from room to room of the royal feast, and the sight of the tables will never stay thy hunger. The main thing is—to have and hold the truth personally and inwardly: if this be not the case, the hearer will die in his sins, albeit ten thousand voices should direct him the way of salvation.—*Spurgeon.*

HERESY.

It is a respectful incredulity.—*Professor Vinet*

HE WHO KNOWS MUCH.

He who knows much, has much to care for.—*Lessing* *

HISTORY.

What is history? It is truth alive and actual—truth embodied—truth clothed in our kindred clay. It is knowledge, not afloat on the mist-bounded sea—the shoreless abyss of speculation—but knowledge coasting it in sight of the familiar landmarks of time and place;—knowledge anchored to this human heart, and coming ashore on this our every-day existence. It is the maxim of the book made interesting—the lesson of the pulpit or the desk made simple and delightful, by being read anew in living men. It is the grace made lovelier, and the attainment made more hopeful, by its exhibition in beings of like passion with ourselves.—*Dr. J. Hamilton.*

* Born 1729, died 1781.

HISTORIANS.

For historians ought to be precise, truthful, and quite unprejudiced, and neither interest nor fear, hatred nor affection, should cause them to swerve from the path of truth, whose mother is history, the rival of time, the depository of great actions, the witness of what is past, the example and instruction to the present, and monitor to the future.—*Cervantes.**

HOMILIES.

The word "homily" is derived from the Greek term for an assembly. It originally signified a conference, or conversation; but has since been used for an exhortation, or sermon, delivered to the people. The Greek *homilia* signifies a familiar discourse, like the Latin *sermo;* and discourses delivered in the Church took these denominations, to intimate that they were not harangues, or matters of ostentation and flourish, like those of profane orators, but familiar and useful discourses, as of a master to his disciples, or a father to his children. Photius distinguishes homily from sermon—in that the former was performed in a more familiar manner, the prelate interrogating and talking to the people, and they, in their turn, answering and interrogating him; so that it was properly a conversation; whereas the sermon was delivered with more form, and in the pulpit, after the manner of an oration.—*Thornthwaite.*

HONEST POVERTY AND UNJUST GAIN.

It is better to be poor with honour than to be rich through unjust means; the one brings pity, the other censure.—*Antiphanes.*

HOPE.

Hope animates the wise, lures the presumptuous and indolent, who rely inconsiderately on its promises.—*Vauvenargues.*

* Born 1547, died 1616.

HOSPITALITY.

The idea which Christianity has suggested of the relation in which all men stand to each other, is wonderfully adapted to promote universal hospitality. When we consider all men as brothers, we shall naturally receive the stranger within our gates with cordial kindness, as a relation whom we have never seen before, and to whom we wish to display some signal of our love.—*Dr. Vicesimus Knox.**

HOURS.

Our teachers are the hours who open or close the gates of heaven.—*Jean Paul F. Richter.*

HOW A MAN POURTRAYS HIS CHARACTER MOST VIVIDLY.

Never does a man pourtray his own character more vividly than in his manner of pourtraying another.—*Jean Paul F. Richter.*

HOW A MAN'S POWERS DEGENERATE.

"A man must have," he replied, "either great men or great objects before him, otherwise his powers degenerate, as the magnet's do when it has lain for a long time without being turned towards the right corners of the world."—*Jean Paul F. Richter.*

HUMANITY.

I do not know what comfort other people find in considering the weakness of great men, but 'tis always a mortification to me to observe that there is no perfection in humanity.—*Montagu.* †

HUMILITY.

Modest humility is beauty's crown; for the beautiful is a hidden thing, and shrinks from its own power.—*Schiller.*

* Born 1752, died 1821. † Born 1769, died 1851.

HYPOCRISY.

I have known a man lower his reputation for piety by pretending to devotion beyond those of his own rank in life. I like men who are temperate and moderate in everything. An excessive zeal for that which is good, though it may not be offensive to me, at all events raises my wonder, and leaves me in a difficulty how I should call it.—*Montaigne.*

"You see," he continued, with a smile, and softly laying his velvet hand, as a cat might have laid its sheathed claws, on Mr. Dombey's arm. Mr. Carker bowed his head, and rising from the table, and standing thoughtfully before the fire, with his hands to his smooth chin, looking down at Mr. Dombey with the evil slyness of some monkish carving, half human and half brute; or like a leering face on an old waterspout.—*Dickens.*

HYPOCRITE.

He speaks, it may be, like an angel, but he hath a covetous eye, or the gain of unrighteousness in his hand; or the hand is white, but his heart is full of rottenness—full of unmortified cares, a very oven of lust, a shop of pride, the seat of malice. It may be, like Nebuchadnezzar's image, he hath a golden head—a great deal of knowledge; but he hath feet of clay—his affections are worldly, he minds earthly things, and his way and walk are sensual and carnal: you may trace him in his secret haunts, and his footsteps will be found in some by-paths of sin. —*Alleine.**

* Born 1623, died 1688.

IDEA.

Every true idea is the key to unlock new treasures. It is to the soul as the opening of a gate into a more magnificent garden, or the unsealing of a deeper and a clearer well, or the discovery of a new and richer mine of wealth.—*Dr. Thomas.**

IDOLATRY.

All idolatry hath its origin in the very highest regions of the mind, being nothing else than the strong effort of the mind to constitute forms of being more noble than itself, before whom it may confess the infirmities which compass it about, and of whom it may seek counsel and help in the midst of the perplexities which beset its course. It is the natural form of piety, and reverence, and religion, toward that which is higher than we, and springs up in the mind spontaneously as society doth toward our equals in being, and command toward our inferiors in being.—*E. Irving.* †

IF ALL JUDGED ALIKE, THERE WOULD BE NO DISPUTES.

If the same thing were judged honourable alike by all, and also wise, no contest or debate would arise among men; but now nothing is the same or like except the names; each gives his own meaning to them.—*Euripides.*

I HAVE LIVED AND HAVE LOVED.

I have enjoyed the happiness of this world, I have lived and have loved.—*Jean Paul F. Richter.*

* Born 1670, died 1738. † Born 1792, died 1834.

IGNORANCE.

Ignorance is the mother of all irreligion—of all atheism. As owls, sinners may see in the night of this world—have some knowledge in worldly affairs; but they cannot see in the day; they are ignorant of spiritual and heavenly things; but especially of God, the chief good. They see the pleasant streams of Jordan, but not the Dead Sea, into which they will certainly empty themselves to their ruin.—*Swinnock.*

ILL-NATURE.

If any man should do wrong, merely out of ill-nature, why, yet it is but like the thorn or brier, which prick and scratch, because they can do no other.—*Lord Bacon.*

ILLUSTRATION.

There can be no doubt that, for the purpose of teaching, one illustration is worth a thousand abstractions. They are the windows of speech: through them truth shines; and ordinary minds fail to perceive truth clearly, unless it is presented to them through this medium.—*E. P. Hood.*

IMAGES DEEPLY IMPRINTED ON THE MIND.

How can such deeply-imprinted images sleep in us at times, till a word, a sound, awake them?—*Lessing.*

IMAGINATION.

Imagination is a power or faculty of the mind whereby it conceives and forms ideas of things communicated to it by the outward organs of sense; or it is the power of recollecting and assembling images, and of painting forcibly those images on our minds, or on the minds of others.—*Buck.*

IMITATION.

A good imitation is the most perfect originality, because it is so exceedingly difficult and rare.—*Voltaire.**

IMPOSSIBLE TO FILL A HIGH PLACE WITH HONOUR WHEN IT COMES TO US SUDDENLY.

When fortune bursts upon us suddenly, and places us in a situation for which we have had no training, and to which our hopes were never raised, it is almost impossible that we should be able to support it with dignity, or to appear worthy of the position we hold.—*Rochefoucauld.*

IMPRESSIONS.

I think we may assert that in a hundred men there are more than ninety who are what they are, good or bad, useful or pernicious to society, from the instruction they have received. It is on education that depends the great difference observable among them. The least and most imperceptible impressions received in our infancy have consequences very important and of a long duration. It is with these first impressions as with a river, whose waters we can easily turn by different canals in quite opposite courses; so that from the insensible direction the stream receives at its source it takes different directions, and at last arrives at places far distant from each other; and with the same facility we may, I think, turn the minds of children to what direction we please.—*Locke.* †

IMPROMPTU REPARTEE.

The impromptu reply is precisely the touchstone of the man of wit.—*Molière.*

* Born 1694, died 1778. † Born 1632, died 1704.

IMPROVEMENT OF TIME.

Gather roses while they blossom; to-morrow is not to-day! Allow no moment to escape; to-morrow is not to day. To-day is the opportunity for enjoyment and work. Knowest thou where thou wilt be to-morrow? time flies swiftly away. Procrastination of a good deed has often brought repentance: to work while it is called to-day is my advice: time flies swiftly away.—*Gleim.**

INACTIVITY CONDEMNED.

It is better by a noble boldness to run the risk of being subject to half of the evils which we anticipate, than to remain in cowardly listlessness for fear of what may happen.—*Herodotus.*

INCONSTANCY OF HUMAN THINGS.

But ye old men, brief is the space of life allotted to you; pass it as pleasantly as ye can, not grieving from morning till eve. Since time knows not how to preserve our hopes, but, attentive to its own concerns, flies away.—*Euripides.*

INDIFFERENCE INSTEAD OF LOVE.

Indifference! indifference in the place of love! That means nothing in the place of something. Wherefore, prattling courtier, learn from a woman that indifference is an empty word, a mere sound, expressing nothing. The soul is indifferent only towards that about which it does not think; only towards a thing which for it is nothing. And only indifferent for a thing which is nothing—that is as much as not indifferent.—*Lessing.*

INDIVIDUALITY.

Individuality is everywhere to be spared and respected as the root of everything good.—*Jean Paul F. Richter.*

* Born 1719, died 1803.

INFANT SPIRITS.

Tender souls, too, who had flown from opening life, gathered round the Seraph. Their timid eyes scarcely, with wondering gaze, had seen the narrow bounds of earth, whose fearful theatre they dared not tread; their guardian angel guided them, teaching them on heavenly harps and with lovely hymns to sing how and whence they sprung, how bright and noble man's immortal soul had come from his Maker's hand, how beauteous in early brilliancy the sun and moon shot forth their rays.—*Klopstock.**

INFIDELITY.

Infidelity gives nothing in return for what it takes away. What, then, is it worth? Everything valuable has a compensating power. Not a blade of grass that withers, or the ugliest weed that is flung away to rot and die, but reproduces something.—*Dr. Chalmers.*

INGRATITUDE.

I abhor the gratitude of friends that grows old, and those, too, who wish to share the prosperous gale, but forsake the bark in adverse storms.—*Euripides.*

INSTITUTIONS.

You might as well go to the catacombs of Egypt, and scrape up the dust of the mummies, and knead it into forms, and bake them in your oven, and call such things men, and present them, as citizens and teachers, for our regard, as to bring old, time-worn institutions to serve the growth and the living wants of to-day.—*H. W. Beecher.*

INTENTION.

A good intention will no more make a truth, than a fair mark will make a good shot.—*Spurstowe.*

* Born 1724, died 1803.

INTERESTED ADVICE.

You are a goldsmith, Mr. Josse, and your advice smells of a man who wishes to get rid of his merchandise. You sell carpets, Mr. William, and you look like one who has some dyed in a way that does not please.—*Molière.*

INTRODUCTION.

As a general rule, unless some very happy thought occurs, it is better to leave the composition of this to the last; like the preface to a book, it is generally more valuable when written after the body of the work is completed.—*Dean Close.*

INVESTIGATIONS INTO EARLY TIMES.

Investigations into early times charmed me at an early period of my life, and it is this which now constitutes my real study. When man was nearer to the dawn of his existence, he showed more heroism and simplicity of character, more depth and artlessness in his thoughts and emotions, as also in the language in which he clothed them.—*Wilhelm Von Humboldt.*

IN WHAT RESPECT ARISES.

That respect which the child owes to his parents, and every man to those of higher intellectual power with whom he may come in contact, and which every well-regulated and well-disposed mind so readily pays, is much oftener founded upon an imaginary worth than upon a distinct and actual experience of its existence—upon a something, which may not perhaps have attained perfect development, but which shines forth in the carriage, gestures, and whole character.—*Wilhelm Von Humboldt.*

IRRESOLUTION.

It was said of the learned bishop Sanderson, that, when he was preparing his lectures, he hesitated so much, and rejected so often, that, at the time of reading, he was often forced to produce, not what was best, but what happened to be at hand. This will be the state of every man, who, in the choice of his employment, balances all the arguments on every side; the complication is so intricate, the motives and objections so numerous, there is so much play for the imagination, and so much remains in the power of others, that reason is forced at last to rest in neutrality, the decision devolves into the hands of chance, and after a great part of life spent in inquiries which can never be resolved, the rest must often pass in repenting the unnecessary delay, and can be useful to few other purposes than to warn others against the same folly, and to show, that of two states of life equally consistent with religion and virtue, he who chooses earliest chooses best.—*Johnson.*

IT IS WELL TO KNOW THE RULING PASSION OF EACH.

When we know the ruling passion of an individual, we are sure to please him; and yet every one has his peculiar fancies opposed to his own real interest, supposing that he has any real interest; and this is a strange circumstance, which puts us off our guard.—*Pascal.*

JOY.

The joy resulting from the diffusion of blessings to all around us is the purest and sublimest that can ever enter the human mind, and can be conceived only by those who have experienced it. Next to the consolations of divine grace, it is the most sovereign balm to the miseries of life, both in him who is the object of it, and in him who exercises it; and it will not only soothe and tranquillize a troubled spirit, but inspire a constant flow of good humour, content, and gaiety of heart.—*Bishop Porteus.**

JOY FOLLOWED BY GRIEF.

For such is fortune, that scarcely has she done a good when an evil follows.—*Calderon.*

JOYS AND SORROWS.

The rose does not bloom without thorns. True; but would that the thorns did not outlive the rose!—*Jean Paul F. Richter.*

JEALOUSY.

Jealousy is the greatest of misfortunes, and the least pitied by those who cause it.—*Rochefoucauld.*

JESTING.

Jesting, when not used upon improper matter, in an unfit manner, with excessive measure, at undue season, or to evil purpose, may be allowed. When jesting is so handsomely and innocently used, as not to defile or discompose the mind of the speaker, not to wrong or harm the hearer, not to derogate from any worthy subject of discourse, not to infringe decency, to disturb peace, to violate any of the grand duties incumbent on us (viz. piety, charity, justice, and sobriety), it cannot be condemned.—*Barrow.* †

* Born 1731, died 1808. † Born 1630, died 1677.

JUDGE NOT BY OUTWARD APPEARANCE.

They are noble in appearance, but this is mere outside; for many noble-born are base.—*Euripides.*

JUDICIAL SWORD.

In all governments there must of necessity be both the law and the sword: laws without arms would give us not liberty, but licentiousness; and arms without laws would produce not subjection, but slavery. The law, therefore, should be unto the sword what the handle is to the hatchet: it should direct the stroke and temper the force.—*Colton.*

JUNIUS.

Politics and personalities will give a *temporary* interest to authors; but they must possess something more, if they would wish to render that interest permanent. I question whether Junius himself had not been long since forgotten, if we could but have ascertained whom to forget; but our reminiscences were kept from slumbering, chiefly because it was undetermined *where* they should *rest.* The Letters of Junius are a splendid monument, an unappropriated cenotaph, which, like the pyramids of Egypt, derives much of its importance from the mystery in which the hand that reared it is involved.—*Colton.*

JUSTICE.

But justice shines in smoky cottages, and honours the pious. Leaving with averted eyes the gorgeous glare of gold obtained by polluted hands, she is wont to draw nigh to holiness, not reverencing wealth when falsely stamped with praise, and assigning each deed its righteous doom—*Æschylus.*

JUSTICE AND RIGHT PREVAIL.

For insolence is unsuited to wretched mortals; often even the high and powerful allow themselves to be carried away by arrogance, and, yielding to this feeling, subject themselves to misery and losses. On the other hand, the road leading to justice is the safer; justice at last gets the better over wrong: this truth even the fool knows by experience.—*Hesiodus.*

JUSTICE, OR THE LAW OF THE STRONG.

To withdraw ourselves from the law of the strong, we have found ourselves obliged to submit to justice. Justice or might—we must choose between these two masters: so little are we made to be free.—*Vauvenargues.*

JUSTICE VERY UNCOMMON.

Among men, valour and prudence are seldom met with, and of all human excellences justice is still more uncommon.—*Plutarch.*

JUST (THE) MAN.

The just man is not he who does no man an injury, but he who, being able to inflict it, does not wish to do so; nor yet is it the man who has abstained from seizing petty gains, but who determines not to lay hold of great possessions, when he might do so, and might hold them with impunity; nor is it the man who observes all these things, but who, endued with a noble and ingenuous disposition, wishes to be just, and not merely seem so.—*Philemon.*

KINDNESS SHOWN TO THE WICKED.

The kindness which is shown to the wicked is not blessed.—*Goethe.*

KNAVERY.

A man in much business must either make himself a knave, or else the world will make him a fool; and if the injury went no farther than the being laughed at, a wise man would content himself with the revenge of retaliation: but the case is much worse; for these civil cannibals too, as well as the wild ones, not only dance about such a taken stranger, but at last devour him. A sober man cannot get too soon out of drunken company, though they be never so kind and merry among themselves; it is not unpleasant only, but dangerous to him.—*Cowley.*

KNOWLEDGE.

To arrange and classify the universe of knowledge becomes the first, and perhaps the most important, object and duty of science. It is only when brought into a system, by separating the incongruous, and combining those elements in which we have been enabled to discover the internal connection which the Almighty has implanted in them, that we can hope to grapple with the boundlessness of His creation, and with the laws which govem both mind and matter.—*Prince Albert.**

KNOWLEDGE PROGRESSIVE.

It has been asked whether we are in the dotage or the infancy of science; a question that involves its own answer: not in the infancy, because we have learnt much, not in the dotage, because we have much to learn. The fact is, we are in a highly progressive state of improvement, and it is astonishing in how geome-

* Born 1819, died 1831.

trical a ratio the march of knowledge proceeds. Each new discovery affords fresh light to guide us to the explanation of another, until all the dark corners of our ignorance be visited by the rays. Things apparently obscure have ultimately illustrated even those that are obvious: thus the alchemist in his very failures has enlightened the chemist; and the visionary astrologer, though constantly false in his prophecies as to the little events going on upon the earth, has enabled the astronomer truly to predict those great events that are taking place in the heavens. Thus it is that one experiment diffuses its sparks for the examination of a second, each assisting each, and all the whole. Discussion and investigation are gradually accomplishing that for the intellectual light which refraction and reflection have ever done for the solar; and it is now neither hopeless nor extravagant to anticipate that glorious era, when Truth herself shall have climbed the zenith of her meridian, and shall refresh the nations with her "*Day-spring from on high.*"—*Colton.*

KNOW THYSELF.

In many things thou dost not well to say, "Know thyself; for it would be better to say, "Know others."—*Menander.*

LABOUR.

The old man says: "Nothing maintains so well each sense in peace with duty as to weary ourselves unceasingly with work; nothing takes us more easily from the rut of virtue than dreamy idleness."—*Wieland.*

LANGUAGE.

Whatever the prime language of human-kind was, one thing may with positiveness be declared concerning it—that it originated not on earth, but in heaven; was the invention of God, not of man. It was a gift communicated to our species by the Supreme Donor, and early as the day on which creatures of this order began to be. So the Bible teaches; so human reason, unperverted, teaches. As man's distinguishing traits as an intellectual and moral being are not the exclusive result of spontaneous and prolonged development; as he came from the hands of a wise and omnific Creator, and in the form and with the powers of a man—not of an inferior animal—of man, too, physically and mentally mature, not with the mind and body of an infant; as he was designed to occupy a peculiarly important position, and act an important part, as an intellectual, social, and moral being, on this planet, his Creator would afford him the indispensable means and facilities, at the outset, for answering the great, momentous purposes of his existence; and one of the prominent among these would be *language*—the main, almost exclusive vehicle for conveying the products of one mind and heart to the mind and heart of another—for prosecuting an interchange of those higher and more valuable commodities especially—the mental and the moral. All theories whose object or burden is to find the origin of language anywhere short of the divine munificence, involve impracticabilities most gigantic, and absurdities most gross.—*Olmstead.*

LAUGHTER.

We may range the several kinds of laughers under the following heads:—

The dimplers,
The smilers,
The laughers,
The grinners,
The horse-laughers.

The dimple is practised to give a grace to the features, and is frequently made a bait to entangle a gazing lover; this was called by the ancients the Chian laugh.

The smile is for the most part confined to the fair sex, and their male retinue. It expresses our satisfaction in a silent sort of approbation, doth not too much disorder the features, and is practised by lovers of the most delicate address. This tender motion of physiognomy the ancients called the Ionic laugh.

The laugh among us is the common risus of the ancients.

The grin, by writers of antiquity, is called the Syncrusian; and was then, as it is at this time, made use of to display a beautiful set of teeth.

The horse-laugh, or the Sardonic, is made use of with great success in all kinds of disputation. The proficients in this kind, by a well-timed laugh, will baffle the most solid argument. This upon all occasions supplies the want of reason, is always received with great applause in coffee-house disputes; and that side the laugh joins with is generally observed to gain the better of his antagonist.—*Steele.*

LEARNING.

The foundations of learning are—Seeing much, suffering much, studying much.—*Cutherall.*

LEAVES IN AUTUMN.

As fall the light autumnal leaves, one still the other following, till the bough strews all its honours.—*Dante.*

LIBERALITY.

Liberality does not appear in its true lustre when it is the hand of the sovereign that is liberal. Private individuals have most right to it; for, to speak correctly, a king has nothing of his own; he owes even himself to others. Authority is not given to him for his own advantage, but for the advantage of his subjects. A superior is never made for his own profit, but for the profit of the inferior; and a physician for the sick, and not for himself. Every magistracy, as every art, has its end out of itself.—*Montaigne.*

LIBRARY.

He has his Rome, his Florence, his whole glowing Italy, within the four walls of his library. He has in his books the ruins of an antique world, and the glories of a modern one.—*Longfellow.*

LIFE.

Life is but a short day; but it is a working-day. Activity may lead to evil; but inactivity cannot be led to good.—*H. More.**

LIFE AFTER DEATH.

The surest means to convince one's-self of a life after death is so to act in the present that one must wish it. Whoever feels that, if there is a God, He must look graciously on him, seeks for no reasons against His existence, and requires none. Whoever has offered up so much for virtue, that he ought to expect indemnifications in a future life, such an one requires no proof of, nor does he merely believe in, the existence of such a life; he feels it within himself.—*Fichte.* †

* Born 1744, died 1833. † Born 1762, died 1814.

LIFE IS LIKE THE OLIVE.

If life, like the olive, is a bitter fruit, then grasp both with the press, and they will afford the sweetest oil.—*Jean Paul F. Richter.*

LITTLE MINDS AND GREAT MINDS.

Little minds are too much hurt by little things; great minds are quite conscious of them, and despise them.—*Rochefoucauld.*

LOGIC.

Logic is the art of thinking well.—*I. Taylor.*

Logic is the art of convincing us of some truth.—*Bruyère.*

LOVE.

Love is God's essence.—*Bishop Tegnér.**

Love is that powerful and prevalent passion by which all the faculties and inclinations of the soul are determined, and in which both its perfection and happiness depend.—*Scougal.*

Love is the child of faith, the mother of obedience, and the miniature likeness of God.—*Griffith.*

LOVE AND HATRED.

For we all love those who do us good, and hate those who do us harm—a law which has neither been given to us by man, nor can they annul it when they choose; but it is the universal and eternal law of nature, bestowed upon all who have common sense, and which will ever remain in force.—*Dionysius Halicarnassensis.*

LOW PURSUITS ENGENDER LOW SENTIMENTS.

It is impossible for those who are engaged in low and grovelling pursuits to entertain noble and generous sentiments. No; their thoughts must always necessarily be somewhat similar to their employments.—*Demosthenes.*

* Born 1782, died 1846.

LOVING EMOTIONS.

All loving emotions, like plants, shoot up most rapidly in the tempestuous atmosphere of life.—*Jean Paul F. Richter.*

LYING.

In very truth lying is a hateful and accursed vice. It is words alone that distinguish us from the brute creation, and knit us to each other. If we did but feel proper horror for it, and the fearful consequences that spring from such a habit, we would pursue it with fire and sword, and with far more justice than other crimes. I observe that parents take pleasure in correcting their children for slight faults, which make little impression on the character, and are of no real consequence. Whereas lying, in my opinion, and obstinacy, though in a less degree, are vices, the rise and progress of which ought to be particularly watched and counteracted; these grow with their growth, and when once the tongue has got a wrong set, it is impossible to put it straight again. Whence we see men, otherwise of honourable natures, slaves to this vice. If falsehood had, like truth, only one face, we should be on more equal terms with it, for we should consider the contrary to what the liar said as certain; but the reverse of truth has a hundred thousand forms, and is a field of boundless extent.—*Montaigne.*

LUXURY.

The embroiderer and confectioner would be superfluous, they would have no vent for their delicacies and finery, were we modest and temperate; courts would be deserts, and kings unattended, if we were void of vanity and interest. Men are willing to be slaves in one place, to lord it in another. It seems as if a proud imperious air was there given by wholesale to the great ones, for them to retail in their provinces. They do exactly what is done with regard to them, they are apes of majesty. —*Bruyère.*

MAN.

Man is, above all, the central point of human action, and each man remains at last alone, so that what was in him and went forth from him is alone important. Man, during his life on earth, sympathising and active, is ever associated in his feelings with others; yet he treads alone the more important path, which leads over the confines of the earthly state; no one can accompany him there, though in every man there is the presentiment, that beyond the grave he will find again those who have gone before him, and will there gather around him again those whom he leaves behind. No man of affectionate feeling can be without this anticipation, yea this firm belief, without giving up a large portion of his happiness, and that the purest and noblest.—*Wilhelm Von Humboldt.*

MAN AND OTHER ANIMALS CONTRASTED.

Why, pray, did Prometheus, who, they say, formed us and all other animals, give to each of the beasts his own peculiar nature? All lions are brave, whereas all hares are timid. Then, as to the foxes, one is not cunning and another simple in its nature; but if thou wert to collect three myriads of foxes, they would all have the same nature and the same habits. With man it is different; whatever number of persons there are, the same will be found the number of minds and of characters. —*Philemon.*

MANNER.

Simplicity of manner is the last attainment. Men are very long afraid of being natural, from the dread of being taken for ordinary.—*Jeffrey.**

* Born 1773, died 1850.

MAN RESEMBLES WINE.

The nature of man is in some respects very much resembling wine. For, like new wine, the youthful mind requires to have its fermentation thrown off, and its roughness skimmed; but when its excessive violence has abated, and the fury, which swam on the top, has disappeared, then it becomes drinkable and settles down, continuing pleasant to all future time.—*Alexis.*

MAN TURNED FROM HIS PURPOSE.

Now it is respectful obedience arising from forethought on which the merit and success of men depend; but it sometimes happens, in an incomprehensible way, that a cloud of forgetfulness comes over the mind, and causes the right way of doing things to be unattended to, and to pass from the memory. —*Pindarus.*

MARTYR.

It is not *the death* that makes the martyr, but *the cause.*—*Canon Dale.**

MEDIOCRITY.

There are certain things in which mediocrity is not to be endured, such as poetry, music, painting, public speaking. What punishment it is to hear a person declaiming pompously a dull and stupid oration, or repeating mediocre verses with all the emphasis of a bad poet.—*Bruyère.*

MEDITATION.

Meditation is that exercise of the mind by which it recalls a known truth, as some kind of creatures do their food, to be ruminated upon, till all vicious parts be extracted.—*Bishop Horne.* †

* Born 1797, died 1870. † Born 1730, died 1792.

MEEKNESS.

He that in matters of controversy shall bring meekness to his defence, undoubtedly shall overcome in the manner of handling; and, if he bring truth also, he shall prevail at last in the matter. —*Bishop Bedell.* *

MEMORY.

The memory should be a storehouse, not a lumber-room.—*Bishop Jewel.* †

MEMORY OF THE PAST.

The past and the remembrance of it have a never-ending power; and if painful longings arise to give ourselves up to it, it has yet an inexpressible charm. We can shut ourselves up in thought with those whom we have loved and lost—we can turn away in peace and freedom from all that is external, and though still active and beneficent, for ourselves we ask nothing, for everything that the heart has the power to enjoy is within our breast.—*Wilhelm Von Humboldt.*

MEN ONLY TO BE SUBDUED BY MEN.

Only through men are men subdued and surpassed, not by books and superior qualities. One must not display his worth in order to gain men, but gain them first, and then, and not till then, show his worth. There is no calamity like ignorance; and not so much by virtue as by understanding is man made formidable and fortunate.—*Jean Paul F. Richter.*

METAPHOR.

Metaphor is the figure most suitable for the orator, as men find a positive pleasure in catching resemblances for themselves. —*Aristotle.*

* Born 1570, died 1642. † Born 1522, died 1571.

MERCY.

The quality of mercy is not strain'd:
It droppeth, as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal power
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this scepter'd sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then shew likest God's,
When mercy seasons justice. Therefore,
Though justice be thy plea, consider this,—
That, in the course of Justice, none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy.—*Shakspeare.**

METHOD.

Method raises a lively and beautiful composure out of a chaos of complicated and disorderly materials, and from a disorderly concourse and dark confusion of ideas calls forth light, order, and harmony. This assigns to every part its proper magnitude, figure, and situation, with so much judgment, that all stand in need of one another, and each contributes gracefulness and strength to the whole.—*Blackmore.* †

METHOD TEACHES TO GAIN TIME.

Make the most of time, it flies away so fast; yet method will teach you to win time.—*Goethe.*

* Born 1564, died 1616. † Born 1650, died 1729.

MIND.

By the mind of man we understand that in him which thinks, remembers, reasons, wills. The essence both of body and mind is unknown to us. We know certain properties of the first, and certain operations of the last; and by these only we can define or describe them. We define body to be that which is extended, solid, movable, divisible. In like manner we define mind to be that which thinks. We are conscious that we think, and that we have a variety of thoughts of different kinds—such as seeing, hearing, remembering, deliberating, resolving, loving, hating, and many other kinds of thought—all which we are taught by nature to attribute to one internal principle, and this principle of thought we call the mind or soul of a man.—*Dr. Reid.**

MISERS.

There are sordid souls, incrusted with mud and dirt, in love with gain and filthy lucre, as noble spirits are with glory and virtue; capable of enjoying one single pleasure, that of acquiring money, and grasping it; in search of and greedy after ten per cent., thinking of nothing but their debtors, always uneasy about the fall in the funds, or abatement in the value of money, plunged deep and as it were sunk in the abyss of contracts, titles, and parchments. Such people are neither relations, friends to any one, citizens, nor Christians, nor perhaps human beings: they have riches.—*Bruyère.*

MODERATION.

To go beyond the bounds of moderation is to outrage humanity. The greatness of the human soul is shown by knowing how to keep within proper bounds. So far from greatness consisting in going beyond its limits, it really consists in keeping within it.—*Pascal.*

* Born 1709, died 1796.

MODERN EDUCATION.

I return willingly to the subject, which I was discussing before—the folly of our present mode of education. The object which it aims at is not to render us good and wise, but learned; in this it has succeeded. It has not taught us to follow and embrace virtue and prudence, but it has imprinted on our minds the derivation and etymology of these words. We know how to decline virtue; we know not how to love it. If we do not know what prudence is in its real essence, and by experience, we are, at all events, able to spell and pronounce it.—*Montaigne.*

MONASTERY.

There are some solitary creatures who seem to have left the rest of mankind only to meet the devil in private.—*T. Adams.*

MONEY THE SINEWS OF BUSINESS.

He who first called money the sinews of business seems more particularly to have had regard to the affairs of war.—*Plutarch.*

MONEY THE SINEWS OF WAR.

For they are possessed of plenty of money, by means of which war and every other human enterprise are easily brought to a successful end.—*Thucydides.*

MOUNTAIN TORRENT.

As when wintry torrents rushing down the mountains join together their furious waters from mighty springs within some deep ravine, while from afar the shepherd hears the roar on the far mountain's top.—*Homer.*

MUSIC.

That there is a great difference of one kind of music from another, we need no proof but our own experience, inasmuch as we are at the hearing of some more inclined unto sorrow and heaviness, of some more mollified and softened in mind; one kind apter to stay and settle us, another to move and stir our affections; there is that draweth to a marvellous grave and sober mediocrity, there is also that carrieth as it were into ecstacies, filling the mind with heavenly joy, and for a time in a manner severing it from the body. So that, although we lay altogether aside the consideration of ditty or matter, the very harmony of sounds being framed in due sort, and carried from the ear to the spiritual faculties of our souls, is, by a native puissance and efficacy greatly available to bring to a perfect temper whatsoever is there troubled, apt as well to quicken the spirits as to allay that which is too eager, sovereign against melancholy and despair, forcible to draw forth tears of devotion, if the mind be such as can yield them, and able both to move and moderate all affections.—*Hooker.**

MYSTERIES.

We injure mysteries, which are matters of *faith*, by any attempt at explanation, in order to make them matters of *reason*. Could they be explained, they would cease to be mysteries; and it has been well said—that a thing is not necessarily *against* reason because it happens to be *above* it.—*Colton.*

MY THOUGHTS ARE MY OWN POSSESSION.

My thoughts are my own possession; my acts may be limited by my country's laws.—*G. Forster.*

* Born 1554, died 1600.

NAME.

A name truly good is the aroma from virtuous character. It is a spontaneous emanation from genuine excellence. It is a reputation for whatsoever things are honest, and lovely, and of good report. It is such a name as is not only remembered on earth, but written in heaven.—*Dr. J. Hamilton.*

NATIONS.

Nations blossom and fade; in a nation that has ceased to blossom, no young, much less a more beautiful budding again takes place.—*Herder.*

NATURAL HISTORY.

Natural history is no work for one that loves his chair or his bed. Speculation may be pursued on a soft couch, but Nature must be observed in the open air. I have collected materials with indefatigable pertinacy. I have gathered glow-worms in the evening, and snails in the morning; I have seen the daisy close and open; I have heard the owl shriek at midnight, and hunted insects in the heat of noon.—*Johnson.*

NATURE.

There is religion in everything around us, a calm and holy religion in the unbreathing things of Nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quickly, and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untramelled by the creeds, and unshadowed by the superstitions of man; it is fresh from the hands of its Author, glowing from the immediate presence

of the Great Spirit which pervades and quickens it; it is written on the arched sky, it looks out from every star; it is on the sailing cloud and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of Nature; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation; which breaks, link after link, the chain that binds us to materiality, and which opens to our imagination a world of spiritual beauty and holiness.—*Ruskin.*

NATURE AND EDUCATION.

Nature, when left to herself, generally renders all extra care for the success of her works superfluous. But although she rarely forgets to endow her favourites with all those qualities by which accomplished men are distinguished, still education—the drawing out and developing of those qualities—is exactly the task she leaves to art, and therefore every state must seek for itself the opportunity of affording that instruction which its citizens require.—*Wieland.*

NEUTRALITY.

Neutrality is no favourite with Providence; for we are so formed, that it is scarcely possible for us to stand neuter in our hearts, although we may deem it prudent to appear so in our actions.—*Colton.*

NOBLE PRIDE.

There is a certain noble pride through which merits shine brighter than through modesty.—*Jean Paul F. Richter.*

NOBILITY.

Gold, though the most solid and heavy of metals, yet may be beaten out so thin, as to be lightest and slightest of all things. Thus nobility, though in itself most honourable, may be so attenuated through the smallness of means, as thereby to grow neglected; which makes our nobleman to practice Solomon's precept—"Be diligent to know the state of thy flock, and look well to thine herds; for the crown doth not endure to every generation." If not the crown, much less the coronet; and good husbandry may as well stand with great honour, as breadth may consist with height.—*Fuller.*

NOBLE NATURES ARE SPRUNG FROM THE NOBLE.

Whether or not is it probable that the nobler natures are sprung from noble races?—*Plato.*

NO CAPTIVE SINGS WILLINGLY.

For it is only a soulless bird without reason that sings joyfully in its cage.—*Calderon.*

NO ONE HAPPY TO THE END OF LIFE.

For in regard to the affairs of mortals, there is nothing happy throughout.—*Euripides.*

NO ONE IS RIGHTEOUS.

So wonderfully is human nature formed, so involved and complicate are its ties, that no one can hope to keep his spirit pure and unperplexed in his walk through life; nor are we called upon to judge ourselves; to pursue his course and walk with circumspection is the first and immediate duty of a man; for seldom does he estimate rightly what he has done, nor yet what he does.—*Goethe.*

No One very Wicked at Once.

For no one ever began his attempts to shake a government by an enormous crime; but those who wink at small offences are withdrawing their attention from weightier matters.—*Plutarch.*

Nothing Fixed in Life.

There is nothing fixed in the life of man; for no one lives steadily in the way that he has chosen.—*Diphilus.*

Nothing without a Cause.

For nothing happens without a cause, not even among those events which seem to be most fortuitous.—*Polybius.*

Not Lost, but Gone Before.

We should lament in moderation the loss of our friends, for they are not dead, but have gone before the same road which we must all necessarily pass; then we also will hereafter come to the same place with them, spending eternity in their company —*Antiphanes.*

Novelty.

Novelty is the foundation of the love of knowledge.—*S. Smith.*

Nun.

A flower worked in black crape—a silver crest on a funeral pile.—*Hannay.**

* Born 1827, died 1873.

OBJECTIONS.

It is never advisable to state objections and defer the answers to them till another opportunity; answer them directly, forcibly, and fully.—*Claude.**

OBSERVATIONS.

General observations drawn from particulars are the jewels of knowledge, comprehending great store in a little room; but they are therefore to be made with the greater care and caution, lest, if we take counterfeit for true, our loss and confusion be the greater when our stock comes to a severe scrutiny.—*Locke.*

OLD AGE.

Old age is a tyrant who forbids, under pain of death, the pleasures of youth.—*Rochefoucauld.*

OLD THOUGHTS.

It is good to respect old thoughts in the newest books, because the old works, in which they stand, are not read. New translations of many truths, as of foreign standard works, must be given forth every half-century.—*Jean Paul F. Richter.*

ONE SWALLOW DOES NOT MAKE SPRING.

For one swallow does not make spring, nor yet one fine day; so, also, neither does one day, nor a short time, make a man blessed and happy.—*Aristotle.*

ON WHAT MEN'S CONDUCT SHOULD BE MODELLED.

Private individuals and public bodies should take as their pattern those actions by which they have acquired their fame. —*Demosthenes.*

* Born 1619, died 1687.

OPINION.

Opinion is a medium between knowledge and ignorance.—*Plato.*

OPPORTUNITIES.

Many men fail in life from the want, as they are too ready to suppose, of those *great* occasions wherein they might have shown their trustworthiness and their integrity. But all persons should remember, that in order to try whether a vessel be leaky, we first prove it with *water*, before we trust it with *wine.* The more minute, trivial, and, we might say, *vernacular* opportunities of being just and upright, are constantly appearing to every one; and it is an unimpeachable character in these lesser things, that almost invariably prepares and produces those very opportunities of greater advancement and of higher confidence, which turn out so rich a harvest, but which those alone are permitted to *reap* who have previously *sown.*—*Colton.*

ORATOR.

The faculties of the orator are not exercised, indeed as in other sciences. within certain precise and determinate limits: on the contrary, eloquence is the most comprehensive of the whole circle of arts. Thus he alone can justly be deemed an orator who knows how to employ the most persuasive arguments upon every question; who can express himself suitable to the dignity of the subject, with all the powers of grace and harmony; in a word, who can penetrate into every minute circumstance, and manage the whole train of incidents to the greatest advantage of his cause.—*Pliny.*

ORIGINALITY.

If we could give an account of all that we owe to great predecessors and contemporaries, there would be but a small balance in our favour.—*Goethe.*

ORDINANCES.

Everything is beautiful in its season. Private duties are beautiful, and in season every day; but public ordinances are are never so lovely and beautiful, because never so much in their prime and season as on the Lord's Day.—*Swinnock.*

ORNAMENT.

As it is not enough for a man to have a diamond unless it is polished and cut out into its due angles, and a foil be set underneath, whereby it may the better transmit and vibrate its native lustre and rays; so it will not be sufficient for a man to have a great understanding in all matters, unless the said understanding be not only polished and clear, but underset, and holpen a little with those figures, tropes, and colours, which rhetoric affords, where there is use of persuasion.—*Lord Herbert.**

OUR BIRTHDAYS LIKE FEATHERS IN THE BROAD WING OF TIME.

Often have I reckoned up on my birthday the increasing years—the feathers in the broad wing of time—and thought upon the sounding flights of youth; then I stretched my hand far out after a friend who should stick by me in the Charon's skiff wherein we are born, when the seasons of life's year glide by along the shore before me, with their flowers, and leaves, and fruits; and when, on the long stream, the human race shoots downwards in its thousand cradles and coffins. Ah, it is not the gay, variegated shore that flies by, but man and his stream; for ever bloom the seasons in the gardens up and down along the shore; only *we* sweep by once for all before the garden and never return.—*Jean Paul F. Richter.*

OUR CHARACTER DISCOVERED BY CIRCUMSTANCES.

Chance opportunities make us known to others, and still more to ourselves.—*Rochefoucauld.*

* Born 1580, died 1630.

Our Future Lot Unknown.

There is no appointed term to men for their death; nor do we know when we shall pass through a quiet day, the child of the sun, with never-failing good; for currents run now this way now that, bringing both pleasures and sorrows to mortals.—*Pindarus.*

Our Good Qualities.

The harm which we do to others does not excite so much persecution and hatred as our good qualities.—*Rochefoucauld.*

Our Moral Evils are in Opinion.

All moral evils are in idea except one, which is crime, and that depends on ourselves: our physical evils destroy themselves or destroy us.—*Rousseau.*

Our Native Country.

How dear is fatherland to all noble hearts.—*Voltaire.*

Out of Sight, Out of Mind.

Through her it may be easily perceived how long the fire of love lasts in female hearts, if they be not rekindled with eye or touch.—*Dante.*

Our Own Ills.

For to view ills all our own, where no associate shares the deed, racks the heart with deep pangs.—*Sophocles.*

Our Starting-point is soon Forgotten.

Thou knowest that in the ardour of pnrsuit men soon forget the goal from which they started.—*Schiller*

Our Virtues are often only Vices.

Our virtues are most frequently only vices under a mask.—*Rochefoucauld.*

PATHOS.

A few words of simple pathos will penetrate the soul to the quick, when a hundred lines of declamation shall assail it as feebly and ineffectually as a gentle gale the mountain of Plinlimmon.—*Dr. Knox.*

PEACE.

Peace, thou richest and most beautiful of the happy gods, the envy of all, why dost thou loiter? I fear lest old age overtake me with its ailments before I behold thy delightful produce, songs with the dance and garland-crowned revellings. Thou benignant goddess, visit my city, and drive off from my house bloody sedition and frantic contention, delighting in the sharp-pointed sword.—*Euripides.*

PEACE AND WAR.

Peace gives food to the husbandman, even in the midst of rocks; war brings misery to him, even in the most fertile plains.—*Menander.*

PEN.

The pen is mightier than the sword.—*Lytton.**

PERFECTION IN ART.

In art there is a point of perfection, as of goodness or maturity in nature; he who is able to perceive it, and who loves it, has perfect taste; he who does not feel it, or loves on this side or that, has an imperfect taste. There is, then, a good and a bad taste, and it is not without just reason that men dispute respecting tastes.—*Bruyère.*

* Born 1805, died 1872.

PERSUASION.

Persuasion is the act of influencing the judgment and passions by arguments or motives. It is different from conviction. Conviction affects the understanding only; persuasion the will and practice. It may be considered as an assent to a proposition not sufficiently proved. It is more extensively used than conviction; which last is founded on demonstration natural or supernatural. But all things of which we may be persuaded are not capable of demonstration.—*Dr. Blair.**

Wretch that I am, why should we poor mortals strive after sciences of all kinds as matter of duty, diving into them, while we slight, as nothing worth, Persuasion, the sole mistress o'er the minds of men, refusing to pay money for that by which we might persuade and gain what we wish?—*Euripides.*

PHILOSOPHER (THE).

Whether a man dwelling in the city is nobly or ignobly born, whether some unfortunate event has taken place to one of his ancestors, man or woman, is equally unknown to him as the number of measures of water in the sea, as the proverb goes. And he is not aware of his own ignorance; nor does he keep aloof from such things from mere vanity, but, in reality, his body only dwells in the city and sojourns there, while his mind, regarding all such things as trivial, and of no real moment, despising them, is carried about everywhere, as Pindar says, measuring things under the earth and upon its surface, raising his eyes to the stars in heaven, and examining into the nature of everything in the whole universe, never stooping to anything near at hand.—*Plato.*

PHILOSOPHY.

Phiosophy talks very loud when the danger is at a distance; but the moment she is hard pressed by the enemy, she is not to

* Born 1718, died 1800.

be found at her post, but leaves the brunt of the battle to be borne by her humbler but steadier comrade--Religion, whom on all other occasions she affects to despise.--*Colton.*

PLEASANT AT TIMES TO PLAY THE FOOL.

It is not always suitable to be wise; to play the fool in some things is proper.—*Menander.*

PLEASURE.

He who can at all times sacrifice pleasure to duty approaches sublimity.—*Lavater.**

PLEASURES OF HOPE.

It is pleasant to lengthen out a long life with confident hopes, making the spirits swell with bright merriment.—*Æschylus.*

PLEASURE AND PAIN CLOSELY UNITED.

There is no pleasure of life, sprouting like a tree from one root, but there is some pain closely joined to it; and, again, nature brings good out of evil.—*Menander.*

POETRY.

Poetry, good sir, in my opinion, is like a tender virgin, very young, and extremely beautiful, whom divers other virgins—namely, all the other sciences—make it their business to enrich, polish, and adorn; and to her it belongs to make use of them all, and on her part to give a lustre to them all. But this same virgin is not to be rudely handled, nor dragged through the street, nor exposed in the turnings of the market-place, nor posted on the corners or gates of palaces. She is formed of an alchemy of such virtue, that he who knows how to manage her will convert her into the purest gold of inestimable price. He

* Born 1741, died 1801.

who possesses her should keep a strict hand over her, not suffering her to make excursions in obscene satires or lifeless sonnets. She must in no way be venal; though she need not reject the profits arising from heroic poems, mournful tragedies, or pleasant or artful comedies. She must not be meddled with by buffoons, or by the ignorant vulgar, incapable of knowing or esteeming the treasures locked up in her.—*Cervantes.*

Popularity.

The only popularity worth aspiring after is a peaceful popularity—the popularity of the heart—the popularity that is won in the bosom of families and at the side of death-beds.—*Dr. Chalmers.*

Posthumous Fame.

As time advances more things appear, which enable the world to judge of the characters of remarkable men. In our judgments of them at first we are influenced by the opinions which their contemporaries held respecting them, but gradually another opinion arises, on which at last what is called posthumous fame is built up. Men in this way become in a certain degree like phantoms. Much which belongs to them vanishes, and what remains assumes quite a different aspect. Therefore, what we know of them will be received according to the spirit of the existing time. So uncertain is the image which even the greatest men leave behind them in history.—*Wilhelm Von Humboldt.*

Posts of Honour.

Every post of honour lifts the heart of a man who is placed on it above the vapour of life, the hail-clouds of calamity, the frosty mists of discontent, and the inflammable air of wrath.—*Jean Paul F. Richter.*

POVERTY.

Dost thou know that freedom of speech is the arms of poverty? If any one lose that, he has thrown away the shield of life. —*Nicostratus.*

For poverty sometimes forces many to do, contrary to their natural disposition, things unworthy of them.—*Timocles.*

POWERS OF MIND STRENGTHEN AND GROW WEAK WITH THE BODY.

For the powers of the mind gather strength with those of the body; and in the same way, as old age creeps on, they get weaker and weaker, till they are finally insensible to everything. —*Herodotus.*

PRAISES.

Men are offended if we bestow on them praises, which show that we quite understand the extent of their abilities; few people are modest enough to endure without annoyance that their depth should be fathomed.—*Vauvenargues.*

PREJUDICE.

What will not prejudice do? It was that which made the Jews call Christ a Samaritan, a devil, a wine-bibber, a friend of publicans and sinners. It was that which made them hail the Apostles to their governors, and cry out—"Away with them! it is not fit that they should live." It was this made Ahab hate the upright Micaiah, and the Athenian condemn the just Aristides, though he had never seen him. It was this made the poor man, who knew not what John Huss's doctrine was, so busy and industrious to carry wood for his funeral-pile, and as zealous to kindle it, inasmuch that the martyr could not but cry out—"O holy simplicity!" It is this sets men against consideration of their ways, and makes them give out that it will crack their brains and disorder their understanding.—*Horneck.**

* Born 1641, died 1696.

PRIDE BEFORE A FALL.

Misery is the end of unbridled mouths and lawless folly, but a quiet life accompanied by wisdom remains unmoved, and knits together families; for though the heavenly powers dwell in the far distance, inhabiting the air, they behold the deeds of men. But cleverness is not wisdom, nor yet the musing on things that belong not to this world. Life is short, and who pursuing great things in it would not enjoy the present? These are the manners of madmen and of the ill-disposed, in my opinion.—*Euripides.*

PRIDE, ENVY, AVARICE.

Three sparks—pride, envy, and avarice—are those that have been kindled in all hearts.—*Dante.*

PROOF.

Proof is employed chiefly in relation to facts or physical objects, while evidence is applied to that which is intellectual or moral.—*Crabbe.**

PROPHECY.

Prophecy is the philosophy of history; it is the key that admits us into the arcana of Providence; it places us in the midst of great verities; nay, it places us behind the scenes, and shows us these verities in their origin, in their order, and in their progression. It permits man, whose short life-time makes him the witness of only a small portion of the actual drama, to behold, under the veil of symbol, the whole series, from the first incipient act which eludes his eye, to the great crowning event which fills a world and fixes the gaze of nations.—*Dr. Wylie.*

PROSPERITY.

Prosperity makes few friends.—*Vauvenargues.*

* Born 1754, died 1832.

PROSPERITY AND ADVERSITY.

Alas for the fate of men! Even in the midst of the highest prosperity a shadow may overturn them; but if they be in adverse fortune, a moistened sponge can blot out the picture.—*Æschylus.*

PROVERB.

A proverb is much matter decocted into few words.—*Fuller.*

PRUDENCE AND LOVE.

Prudence and love are not made for each other; as love increases, prudence grows less and less.—*Rouchefoucauld.*

PUNISHMENT.

He that useth food, doth it to gratify his hunger, which is natural; but he that inflicts punishment should do it without either hungering or thirsting after it, not needing anger, like sauce, to quicken, or whet him on to punish; but when he is furthest off from desiring it, bringing his reason to do it as a thing nost necessary.—*Plutarch.*

PUSILLANIMITY.

But among mortals the one is deprived of success by empty boasting, so another, too much distrustful of his strength, fails to secure the honours that rightfully belong to him, being dragged backward by a spirit deficient in daring.—*Pindarus.*

QUALIFICATIONS OF A STATESMAN.

There are three qualifications which ought to be possessed by a man who aspires to fill the high offices of state: first, he must be well disposed, and prepared to support the established constitution of his country; next, he ought to have a special aptitude for the office which he fills; and, thirdly, he should have the kind of virtue and love of justice which suits the particular state in which he lives.—*Aristotle.*

QUALITY.

Some people are all Quality; you would think they were made up of nothing but title and genealogy: the stamp of dignity defaces in them the very character of humanity, and transports them to such a degree of haughtiness, that they reckon it below them either to exercise good-nature or good manners.—*Sir. R. L'Estrange.**

QUARRELS.

Two things, well considered, would prevent many quarrels: first, to have it well ascertained whether we are not disputing about terms, rather than things; and, secondly, to examine whether that on which we differ is worth contending about.

In most quarrels there is a fault on both sides. A quarrel may be compared to a spark, which cannot be produced without a flint as well as a steel: either of them may hammer on wood for ever, no fire will follow.—*Colton.*

QUEEN (A BELOVED).

Thus she was honoured from the heart, and is so both by dear children, by Alcinous and people, in whose eyes she is as

* Born 1616, died 1704.

it were a goddess, as she passes through the city; for she lacks nothing in sound sense and judgment, healing the strife among those whom she loves.—*Homer.*

QUESTIONS.

There are innumerable questions to which the inquisitive mind can, in this state, receive no answer:—Why do you and I exist? Why was this world created? And since it was to be created, why was it not created sooner?—*Johnson.*

QUICK TO DISCOVER THE FAULTS OF OTHERS.

Lynx-eyed towards our neighbours, and moles to ourselves.—*La Fontaine.**

QUIT YOU LIKE MEN.

My friends, quit ye like men, and be firm in the battle.—*Homer.*

QUOTATION.

Quotation, sir, is a good thing; there is a community of mind in it: classical quotation is the *parole* of literary men all over the world.—*Johnson.*

* Born 1621, died 1695.

RACE SUCCEEDS RACE LIKE LEAVES.

As is the race of leaves, such is man: the wind scatters some on the ground, others the wood budding puts forth, and the season of spring brings out; so also the race of men, one generation flourishes, another decays.—*Homer.*

READERS.

Busy readers are seldom good readers; sometimes everything pleases them, sometimes nothing; sometimes they half understand us—sometimes not at all—and sometimes (which is still worse) they misunderstand us. He who would read with pleasure or with profit, must have nothing else to do, nothing else to think of.—*Wieland.*

READING.

Desultory reading is indeed very mischievous, by fostering habits of loose, discontinuous thought, by turning the memory into a common sewer for rubbish of all sorts to float through, and by relaxing the power of attention, which of all our faculties needs most care, and is most improved by it. On the other hand, a well-regulated course of study will no more weaken the body, nor will a strong understanding be weighed down by its knowledge, any more than an oak is by its leaves, or than Samson was by his locks. He whose sinews are drained by his hair must already be a weakling.—*Archdeacon Hare.**

REASON.

Reason requires culture to expand it. It resembles the fire concealed in the flint, which only shows itself when struck with the steel.—*Gerdil.*

* Born 1795, died 1855.

Reasoning Fools.

The greatest, the most dangerous, the most insupportable of all fools are reasoning fools; without being the less foolish, they conceal from the unreflecting crowd the disorder of their heads by the dexterity of their tongues, and are reputed wise because they rave more coherently than their fellows in the asylum. An unlearned fool is lost if he happens to speak nonsense. But with the learned fool it is just the contrary—his fortune is made as soon as he begins to speak or to write absurdly; for the greater part of mankind, though aware that they understand nothing of what is thus said or written, either are too suspicious of their own intellect to perceive that the fault does not lie with themselves, or too stupid to remark, and too vain to confess, that they are so entirely in the dark on the subject.—*Wieland.*

Recreation Necessary.

For the bow cannot possibly stand always bent, nor can human nature or human frailty subsist without some lawful recreation. —*Cervantes.*

Reflection.

Reflection is a flower of the mind, giving out wholesome fragrance.—*Tupper.*

Refreshing at times to give some Men a Drubbing.

There are men and times at which and with whom nothing could be more refreshing to an honest man than to give them a sound drubbing.—*Jean Paul F. Richter.*

Repetition.

Like the fresco-painter, the teacher lays colours on the wet plaster which ever fade away, and which he must ever renew until they remain and brightly shine.—*Jean Paul F. Richter.*

REPENTANCE.

The repentance of those who learn wisdom late, though it be an inferior quality to that of those who are gifted with forethought, yet if we look at it in another light, it is seen to be not less valuable from causing the original error to disappear by preventing its consequences.—*Dionysius Halicarnassensis.*

REPROOF.

Reprove mildly and sweetly, in the calmest manner, in the gentlest terms; not in a haughty or imperious way; not hastily, or fiercely; not with sour looks, or in bitter language; for these ways do beget all the evil, and hinder the best effects of reproof; they do certainly inflame and disturb the person reproved; they breed wrath, disdain, and hatred against the reprover; but do not so well enlighten the man to see his error, or affect him with a kindly sense of his miscarriage, or dispose him to correct his fault. If reproof doth not savour of humanity, it signifieth nothing. It must be like a bitter pill wrapped in gold and tempered with sugar, otherwise it will not go down, or work effectually.—*Barrow.*

REPUTATION.

Time never fails to bring every exalted reputation to a strict scrutiny.—*Ames.**

REVERSES OF FORTUNE.

The reason why great men meet with so little pity or attachment in adversity would seem to be this: the friends of a great man were made by his fortunes, his enemies by himself, and revenge is a much more punctual paymaster than gratitude. Those whom a great man has marred rejoice at his ruin, and those whom he has made look on with indifference; because, with common minds, the destruction of the creditor is considered as equivalent to the payment of the debt.—*Colton.*

* Born 1689, died 1759.

REVOLUTIONS.

The working of revolutions, therefore, misleads me no more; it is as necessary to our race as its waves to the stream, that it may not be a stagnant marsh. Ever renewed in its forms, the genius of humanity blossoms.—*Herder.*

RHETORIC.

In composition, it is the art of putting ideas together in graceful and accurate prose; in speaking, it is the art of delivering ideas with propriety, elegance, and force; or, in other words, it is the science of oratory.—*Locke.*

ROME BY NIGHT.

He stood on the granite margin turning toward the Colosseum, whose mountain-ridges of wall stood high in the moonlight, with the deep gaps which had been hewn in them by the scythe of time. Sharply stood the rent and jagged arches of Nero's golden house hard by, like murderous cutlasses. The Palatine hill lay full of green gardens, and on crumbling temple-roofs the blooming death-garland of ivy was gnawing, and living ranunculæ still glowed around sunken capitals. The fountain murmured babblingly and eternally, and the stars gazed stedfastly down with imperishable rays upon the still battle-field, over which the winter of time had passed without bringing after it a spring; the fiery soul of the world had flown up, and the cold, crumbling giant lay around; torn asunder were the gigantic spokes of the fly-wheel which once the very stream of ages drove. And in addition to all this, the moon shed down her light, like eating silver water, upon the naked columns, and would fain dissolve the Colosseum, and the temples, and all, into their own shadows!—*Jean Paul F Richter.*

Sabbath's Stilly Hours.

In former days the kiss of heavenly love came over me in the Sabbath's stilly hour; then the deep-toned bell sounded so full of solemn power, and a yearning prayer was undefined enjoyment; a holy longing, indescribably sweet, drove me to wander through wood and plain; and amidst a thousand warm tears, I felt a world revealed within me.—*Goethe.*

Seek and we shall Find.

All that thou seekest may be found, if thou shrinkest not nor fliest from labour. For since some have discovered things in heaven, though they are far removed, such as the rising and setting of the stars, the solstices and eclipses of the sun, what common things, that are connected with man here below, should be able to escape his search?—*Alexis.*

Secrets.

A man can keep a secret of another better than his own: a woman, on the contrary, keeps her own better than that of another.—*Bruyère.*

Self-Conceit.

It appears to me that the high opinion which a man has of himself is the nursing mother of all the false opinions that prevail in the world, whether public or private. Those people who perch themselves astride upon the epicycle of Mercury, who can dive so far into the heavens, are more annoying to me than a toothdrawer.—*Montaigne.*

For whoever thinks that he alone has wisdom or power of speech or judgment such as no other has, such men, when they

are known, are found to be empty-brained. But it is no disgrace for even the wise to learn and not obstinately to resist conviction. Thou seest how the trees that bend by the wintry torrents preserve their boughs, while those that resist the blast fall uprooted. And so too the pilot who swells his sails without relaxing upsets his bark and floats with benches turned upside down.—*Sophocles.*

SELF-INTEREST.

Self-interest speaks all kinds of languages, and plays all kinds of parts, even that of the disinterested.—*Rochefoucauld.*

SELF-INTEREST GETS THE BETTER OF WISDOM.

For even wisdom is got the better of by self-interest.—*Pindarus.*

SELF-LOVE.

It seems that self-love is the dupe of good-nature, and that it forgets itself when we labour for the advantage of others. However, it is to take the most certain road to arrive at its ends; it is to lend at usury under pretext of giving; it is, in short, to gain the whole world by a subtle and delicate mode of acting.—*Rochefoucauld.*

This is what men say, that every man is naturally a lover of himself, and that it is right that it should be so. This is a mistake; for, in fact, the cause of all the blunders committed by man arises from this excessive self-love. For the lover is blinded by the object loved; so that he passes a wrong judgment on what is just, good, and beautiful, thinking that he ought always to honour what belongs to himself in preference to truth. For he who intends to be a great man ought to love neither himself nor his own things, but only what is just, whether it happens to be done by himself, or by another.—*Plato.*

SELFISHNESS OF MAN.

That it is so really human and common to bewail the pains of others immoderately, and sympathise with them sincerely, and yet ungraciously to sharpen them so soon as the smallest thing must be done.—*Jean Paul F. Richter.*

SHALLOW BRAINS.

Men of narrow views—I mean the shallow-brained, those confined within their own little sphere—find it difficult to imagine to themselves that universality of genius that is sometimes seen in the same being; where they see what is pleasing, they are apt to exclude what is substantial; where they think they have discovered the graces of the body, agility, suppleness, dexterity, they are not willing to admit the gifts of the mind, depth, forethought, wisdom; they would exclude from the history of Socrates that he knew how to dance.—*Bruyère.*

SILENCE.

O boy, hold thy tongue, silence has many advantages.—*Menander.*

SIN.

Sin is disease, deformity, and weakness.—*Plato.*

SLANDER.

"Slander," says Saint Bernard, "is a poison which extinguishes charity, both in the slanderer and in the person who listens to it; so that a single calumny may prove fatal to an infinite number of souls, since it kills not only those who circulate it, but also all those who do not reject it."—*Pascal.*

Whosoever lends a greedy ear to a slanderous report is either himself of a radically bad disposition, or a mere child in sense. —*Menander.*

SOLITUDE.

Let the scholar know that the world is his; but he must possess it by putting himself into harmony with the constitution of things: he must be a solitary, laborious, modest, and charitable soul; he must embrace solitude as a bride. And why must the student be solitary and silent? That he may be acquainted with his own thoughts. Go, then, cherish your soul; expel companions; set your habits to a life of solitude; think alone; then will the faculties rise fair and full within, like forest trees and field-flowers; you will have results which, when you meet your fellow-men, you can communicate, and they will gladly receive.—*Emerson.*

SPEAKER.

Three points should be prominent in the aim of a speaker:—to say what ought to be said, to say nothing else, and to say everything in its proper place. The best thoughts, spoken out of place, may escape attention, or be injurious; and the most common ones, spoken fitly and in place, may be of overpowering interest.—*Dr. Skinner.*

SPRING.

It is not the variegated colours, the cheerful sounds, and the warm breezes, which enliven us so much in spring; it is the quiet prophetic spirit of endless hopes, a presentiment of many joyful days, of the happy existence of such manifold natures, the anticipation of higher everlasting blossoms and fruits, and the secret sympathy with the world that is developing itself.—*Novalis.**

STUDENT.

The closer the student keeps to the qualities of the author he is reading, the more he will be improved. He will be furnished, perhaps, with an opening to his own faults in speaking, and

* Born 1772, died 1801.

those points of excellence which he should endeavour to imitate: his taste will improve, his imagination become more vigorous, his judgment more correct. The student who obtains this accurate knowledge of books will resemble a merchant on 'change, who knows very nearly the value of every one on his walk. If his library be small, it will be select; it will contain no literary rubbish, or, if he should have any such commodities, they will be known by the dust that covers them, or by the remote place they occupy.—*Dr. Sturtevant.*

STUDY.

Some are satisfied with anything which exercises the intellectual powers; and some allow the empty and undigested ideas to pass over the mind, like objects over a mirror, without leaving on its surface any trace or permanent impression. This is to spend time, but not to improve it. The mind must be exercised in thinking, as well as receiving notions.—*Bishop Sumner.*

STUPIDITY.

Stupidity has its sublime as well as genius, and he who carries that quality to absurdity has reached it, which is always a source of pleasure to sensible people.—*Wieland.*

STYLE.

Let the style be pure, simple, perspicuous, and open; full of weight and seriousness; neither affecting elegance on the one hand, nor despising gracefulness on the other.—*St. Ambrose.*

SUBLIME.

The sublime rises from the nobleness of thoughts, the magnificence of words, or the harmonious and lively turn of the phrase. —*Addison.*

SUCCESS.

If you desire success, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.—*Addison.*

SUDDEN FORTUNES.

Unexpected fortunes of every kind are the least substantial, because it is seldom that they are the work of merit. The mature, but laborious, fruits of prudence are always slowly produced.—*Vauvenargues.*

SUPERSTITION.

Let every man be well on his guard that, while escaping from superstition, he do not fall into the power of unbelief by leaping over that which lies between them, even true piety.—*Plutarch.*

SYMPATHY.

Next to love, sympathy is the divinest passion of the human heart.—*Burke.*

It is the province of sympathy to render us alive to the evils of those around us; so it is equally the province of reason and good sense to save the mind from too deep an interest in afflictions which we can neither prevent nor remedy. No doubt, therefore, it is the perfection of the human character to be at once equal to its own happiness, and yet sensible to those miseries of our fellow-creatures which its exertions can alleviate. —*Professor Smyth.*

He that hath pity on another man's sorrow, shall be free from it himself; and he that delighteth in, and scorneth the misery of another, shall one time or other fall into it himself.—*Sir W. Raleigh.**

* Born 1552, died 1618.

TALENTS.

Talents give a man a superiority far more agreeable than that which proceeds from riches, birth, or employments, which are all external. Talents constitute our very essence.—*Rollin.**

TASTE.

The formation of the taste arises from a keen and true perception of the beautiful.—*Wieland.*

TEARS.

We often shed tears, which deceive ourselves after having deceived others.—*Rochefoucauld.*

THE ARTIST.

He will never accomplish anything as an artist who can represent nothing except his own experiences, his favourite objects; who cannot prevail on himself to study with diligence, and represent with care, objects that are foreign to his taste, and even quite uninteresting to him. The artist must be able and willing to represent everything. From this arises the great style of the artist which is so much and so justly admired in Goethe.—*Novalis.*

THE ENVIOUS.

The envious man is an enemy to himself, for his mind is always spontaneously occupied with his own unhappy thoughts. —*Menander.*

* Born 1661, died 1741.

The First Journey.

The first journey, especially when nature throws over the long road nothing but bright radiance—orange-blossoms, and chesnut-shadows, gives to the youth what the last journey often takes away from the man—a dreaming heart, wings for the ice-chasms of life, and wide-spread arms for every human breast.—*Jean Paul F. Richter.*

The Grave.

Here is the landmark of all power, the limit of all exertion; art, beauty, splendour, pomp—all resist in vain. Books, the plough, the sword, the staff of office, seek a grave under the same dust.

The body, the house in which the spirit dwelt so many years, which travelled over land and sea, lies on the bier. Rich and poor, good and bad, little and great, must enter into the coffin. *Gryphius.**

The High and the Low.

The high and the low have the same chances, vexations, and passions; but the one is on the circumference of the wheel, and the other near its centre, and thus less agitated by its motion.—*Pascal.*

The Land of our Birth.

I am a Roman citizen since my husband Horatius is a Roman; I have received that privilege when I accepted his hand; but such a tie would bind me as a slave, if it prevented me from raising my eyes to the spot where I was born. O Alba, where I first drew my vital breath! O Alba, my dear country and my first love, when between us and thee I see open war, I dread our victory as much as our defeat. O Rome, if thou complainest that this is to betray thee, make thyself enemies whom I can hate. When I see before

* Born 1616, died 1664.

thy wall their army and ours, my three brothers in the one, and my husband in the other, can I offer up vows and importune Heaven, without impiety, for thy success?—*Corneille.*

The Pains of Life.

If thou expungest from life all that part which thou passest unhappily, it reduces life to a small infinitesimal fragment.—*Menander.*

The Path of Life.

Those who go along the path of life together must separate at some point; it is well, when the interval at which they follow each other is very short. But every period of years is short in comparison of eternity. As for myself, I care now for nothing else except that my inward being, simple and undisguised, without being led by prejudices or maxims, yielding only to its feelings, should place itself in unison with that period of life on which I have unluckily entered sooner than the usual course of life might have led me to expect. Such a state, in my opinion, no man need fear to attain, but there must be much striving after it. It is, indeed, often attained only after much physical and moral suffering, but in this there is a lesson of humility under the hand of God, which I have ever regarded as the best and highest duty of man.—*Wilhelm Von Humboldt.*

The People.

He who uses the word people refers to more than one thing: it is a vast expression, and one would be astonished to see what it embraces, and how far it extends. There is the people opposed to the great,—that is the populace and the many: there is the people opposed to the wise, the able, the virtuous,—these include the great as well as the little.—*Bruyère.*

The Plausible.

The plausible has sometimes greater power than the truth, and more influence over the multitude.—*Menander.*

The Power of Fancy.

A lively spirit and warm feelings soon carry us beyond the limits of the real; and, whatever may be the favourite subject on which our intellect is engaged, our fancy throws a halo around it.—*G. Forster.*

The Purse-proud.

When thou seest a man elated with pride glorying in his riches and high descent, rising even above fortune, look out for his speedy punishment, for he is only raised the higher that he may fall with a heavier crash.—*Menander.*

The Right Man in the Right Place.

A pretention to offices of state ought to be founded on those qualifications which are part of itself. And for this reason, men of birth, independence, and fortune are right in contending with each other for office; for those who hold offices of state ought to be persons of independence and property. A state should no more consist entirely of poor men than it ought entirely of slaves. But though such persons are requisite, it is evident that there must also be justice and military valour; for without justice and valour no state can be maintained; just as without the former class a state cannot exist, and without the latter it cannot be well governed.—*Aristotle.*

The Right Man is not always Chosen.

An accountant was the person wanted, but a dancer got the place.—*Boileau.*

The Sluggard.

A procrastinator, born merely to consume the fruits of the earth; a miserable wretch; a useless being on earth, acknowledging that he has been brought up in vain.—*Menander.*

The Sublime.

The sublime only paints the true, and that too in noble subjects; it paints it in all its phases, its cause and its effect; it is the most worthy expression or image of this truth. Ordinary minds cannot find out the exact expression, and use synonyms. Young people are dazzled by the brilliancy of antithesis, and employ it. Matter-of-fact men, and those who like precision, naturally fall into comparisons and metaphor. Sprightly natures full of fire, and whom a boundless imagination carries beyond all rules, and even what is reasonable, cannot rest satisfied even with hyperbole. As for the sublime, it is only great geniuses, and those of the very highest order, that are able to rise to its height.—*Bruyère.*

The Virtuous.

My son, a blessing rests upon the hut of the virtuous and upon his fields. The righteous, who trust in the gods, sink not in deceitful bogs. When he offers sacrifices, the fragant incense ascends Olympus, and the gods listen graciously to his prayers and supplications. The owl sings not to him of sorrow and misfortune, nor does the melancholy croaking night-raven disturb his slumbers. He dwells securely beneath his peaceful roof; the friendly household gods behold his benevolent deeds, they listen to his mild conversation, and bless him.—*Gessner.*

The Voice of Fate.

Fate hath no voice but the heart's impulses.—*Jean Paul F. Richter.*

THINKING.

Thinking leads man to knowledge; he may see, and hear, and read, and learn whatever he pleases, and as much as he pleases; he will never know any of it, except that which he has thought over, that which, by thinking, he has made the property of his mind. Is it, then, saying too much, if I say that man by thinking only becomes truly man? Take away this power from man's life, and what remains?—*Pestalozzi.**

TIME.

Time, the common physician, will heal thee.—*Philipides.*

Time is the Author of Authors and the Parent of Truth.—*Lord Bacon.*

Time is the most important thing in human life—for what is pleasure after the departure of time? and the most consolatory, since pain, when pain has passed, is nothing. Time is the wheel-track, in which we roll on towards eternity, conducting us to the Incomprehensible. In its progress there is a ripening power, and it ripens us the more and the more powerfully, when we duly estimate it, listen to its voice, do not waste it, but regard it as the highest finite good, in which all finite things are resolved.—*Wilhelm Von Humboldt.*

TO BOAST OF BIRTH.

But it is intolerable that a silly fool, with nothing but empty birth to boast of, should in his insolence array himself in the merits of others, and vaunt an honour which does not belong to him.—*Boileau.*

TO FIND FAULT IS EASY.

To find fault, some one may say, is easy, and in every man's power; but to point out the proper course to be pursued in the present circumstances, that is the proof of a wise counsellor.—*Demosthenes.*

* Born 1746, died 1827.

TREES.

Trees have about them something beautiful and attractive even to the fancy, since they cannot change their places, are witnesses of all the changes that take place around them; and as some reach a great age, they become, as it were, historical monuments, and like ourselves they have a life, growing and passing away—not being inanimate and unvarying like the fields and rivers. One sees them passing through various stages, and at last step by step approaching death, which makes them look still more like ourselves.—*Wilhelm Von Humboldt.*

TRUTH.

Truth, when not sought after, sometimes comes to light.—*Menander.*

Truth does not require your painting; it is itself beauty. Unfold it, and men will be captivated. Take your brush to set off the rainbow, or give a new tinge of splendour to the setting sun; but keep it away from "the Rose of Sharon, and the Lily of the Valley."—*Dr. Thomas.*

TRUTH AND UPRIGHTNESS.

Practise ever truth and uprightness till the cold grave, and deviate not a finger's breadth from God's ways! Then wilt thou, as on a green meadow, go through thy pilgrimage of life; then canst thou without fear and dread look death in the face. Then will the sickle and the plough be light in thy hand; then canst thou sing over the water-jug, as if it were filled with wine. But to the scoundrel is everything full of trouble, do what he may; the devil drives him to and fro, leaving him no rest. The beautiful spring smiles not for him, the fields of corn wave not with joy for him; he is a lover of lies and deceit, he cares for nothing but gold; the wind in the wood, the leaf on the tree, whisper horror to his heart he finds no rest in the grave after life is over.—*Hölty.**

* Born 1748, died 1776.

TURBULENT MEN.

Turbulent, discontented men of quality, in proportion as they are puffed up with personal pride and arrogance, generally despise their own order. One of the first symptoms they discover of a selfish and mischievous ambition, is a profligate regard of a dignity which they partake with others. To be attached to the subdivision, to love the little platoon we belong to in society, is the first principle (the germ as it were) of public affections. It is the first link in the series by which we proceed towards a love to our country and to mankind.—*Burke.*

TWO LOVERS.

And do not the everlasting stars, beaming tenderly, climb on high? Are we not gazing into each other's eyes, and are not all nature's agencies thronging to thy head and heart, and weaving in eternal mystery, viewless, visibly about thee? Hence, fill thy heart, big as it is, and in the feeling when thou art wholly blest, then call it what thou wilt! Call it bliss! heart! love! God. I have no name for it—'tis feeling all. Name is but sound and smoke, shrouding the glow of heaven. —*Goethe.*

TWO WORLDS.

There are two worlds; one where we live a short time, and which we leave never to return; the other, which we must soon enter, never to leave. Influence, power, friends, high fame, great wealth, are of use in the first world; the contempt of all these things is for the latter. We must choose between these two.—*La Bruyère.*

TYRANT.

A tyrant is but like a king upon a stage, a man in a vizor, and acting the part of a king in a play; he is not really a king. —*Milton.**

* Born 1608, died 1674.

UNBRIDLED TONGUE.

He had an unbridled tongue, the worst of diseases.—*Euripides*

UNCERTAINTY OF HUMAN LIFE.

Countless mistakes hang about the minds of men; and it is a difficult thing to discover what now and also in the end is best to happen to a man.—*Pindarus.*

UNDERSTANDING.

The improvement of the understanding is for two ends: first, our own increase of knowledge; secondly, to enable us to deliver and make out that knowledge to others.—*Locke.*

UNJUST WEALTH.

Nature is immovable, not riches; she remains for ever and uplifts her head: but wealth unjustly acquired, and in the possession of the base, is wont to flit from the house, having flourished for some short space.—*Euripides.*

UNNECESSARY CHANGE.

He is less likely to be mistaken who looks forward to change in the affairs of the world, than he who regards them as firm and stable.—*Guicciardini.**

UNRIGHTEOUS.

No one that is unrighteous has ever prospered, but hopes of safety never forsake the just.—*Euripides.*

* Born 1482, died 1540.

Ups and Downs of Life.

It is no doubt pleasant to hear of the prosperity of a friend and ally; but, as I know the envious nature of Fortune, and how jealous she is of our success, thou must not be surprised that I feel some apprehensions respecting thee. In fact, if I could be allowed to choose for myself, and for those dear to me, I should prefer that the gale blew sometimes favourable and sometimes adverse. I would rather that my life was chequered with good and evil than that I should enjoy an uninterrupted course of good fortune. I do not remember of having ever heard of a man remarkable for a long run of good luck who did not in the end close his life with some extraordinary calamity. If, then, thou wilt attend to my advice, thou wilt provide the following remedy against the excess of thy prosperity. Consider in thy own mind on what thou placest the highest value, and the loss of which thou wouldst most deplore; cast this from thee, so that there may be no possibility of its return. If thy good fortune still continue, thou wilt do well to repeat the remedy.—*Herodotus.*

Upstart.

——————It is a note
Of upstart greatness to observe and watch
For those poor trifles, which the noble mind
Neglects and scorns.—*Ben Jonson.*

Urbanity.

Poor wine at the table of a rich host is an insult without an apology. Urbanity ushers in water that needs no apology, and gives a zest to the worst vintage.—*Zimmerman.*

VANITY.

The most violent passions grant us sometimes a respite; but vanity never rests.—*Rochefoucauld.*

We too frequently see those who seem men at twenty years of age, when the gaiety of their youth decays, and themselves grow weary of those exercises and vanities which then became them, become boys at thirty; having no supply of parts for business, or grave and sober conversatiou, they then grow out of love with themselves, and too soon lament those defects and impotency in themselves, which nothing but some degree of learning and acquaintance with books could have prevented. And to say that they can fall to it afterwards, and recover the time they have lost when they will, is no more reasonable (though there have been some very rare examples of such industry) than to imagine that a man, after he is forty years of age, may learn to dance as well as if he had begun it sooner. He who loves not books before he comes to thirty years of age, will hardly love them enough afterwards to understand them.—*Clarendon.**

VANITY OF ALL THINGS.

What is this earth but a theatre full of vain show? heroes to-day victorious, are to-morrow scarcely shadows; see chains, bonds, and fetters lie alongside crowns, thrones, and victories!—*Christian Von Hofmannswaldau.*†

VARIETY.

There is nothing more prejudicial to the grandeur of buildings, than to abound in angles; a fault obvious in many, and owing to an inordinate thirst for variety, which, whenever it prevails, is sure to leave very little true taste.—*Burke.*

* Born 1608, died 1664. † Born 1618, died 1679.

VARIOUS INCLINATIONS OF MAN.

Various are the inclinations of man: one desires to be considered noble; another cares nothing for high birth, but wishes to be possessed of much wealth. Others long for eloquence to persuade their audience to anything, however audacious. Others, again, prefer gain to honour; so dissimilar are men. For my own part, I care for none of these, but pray for a good name and reputation.—*Euripides.*

VARIOUS PARTS.

Various parts are assigned to various men; but every one should proceed in a straightforward path, and contend with his understanding. For strength succeeds in action, but mind in counsel in those who naturally foresee the future.—*Pindarus.*

VAUNTING.

For men of real merit, and whose noble and glorious deeds we are ready to acknowledge, are yet not to be endured when they vaunt their own actions.—*Æschylus.*

VENGEANCE.

It is not the act of a wise man to brfng his affairs into danger for the mere purpose of gratifying his vengeance; there is no shame in waiting patiently for contingencies and accidental circumstances to obtain it: nay, it is highly censurable to allow ourselves to be carried away by our indignant feelings before a proper opportunity offers; and in affairs of state it is particularly disgraceful when loss is caused by the imprudence of our conduct.—*Guicciardini.*

VENGEANCE OVERTAKES THE WICKED.

Whoever thinks that he can go on committing sin without the knowledge of the gods, acts foolishly; he will be overtaken, when Vengeance finds leisure, and will suffer for all his former misdeeds.—*Euripides.*

VENGEANCE SLOW OF FOOT.

Vengeance comes not openly, either upon you or any wicked man, but steals silently and imperceptibly, placing his foot on the bad.—*Euripides.*

VENUS.

Nothing is wanting to Venus, neither lilies nor roses, nor the exquisite mixture of the most lovely things, nor this secret charm with which the eye is enchanted, nor grace even more beautiful than beauty.—*La Fontaine.*

VERACITY.

There are many who say more than the truth on some occasions, and balance the account with their consciences by saying less than the truth on others. But the fact is, that they are, in both instances, as fraudulent as he would be that exacted more than *his* due from his debtors, and paid less than *their* due to his creditors.—*Colton.*

VEXATIONS.

Men do not always take the right way; for they often think they have totally taken leave of all business, when they have only exchanged one employment for another. There is little less trouble in forming a private family than a whole kingdom: wherever the mind is perplexed, it is an entire disorder, and domestic employments are not less troublesome, for being less important. Moreover, for having shaken off the court and public employment, we have not taken leave of the principal vexations of life.—*Montaigne.*

VICE.

As sins proceed, they ever multiply, and, like figures in arithmetic, the last stands for more than all that went before it.—*Sir T. Brown.**

VICE HOLDS A MIRROR TO THE GOOD.

Evil deeds hold up an example and mirror to the good.—*Euripides.*

VICE IN HIGH PLACES.

But even though you be sprung in direct line from Hercules, if you show a low-born meanness, that long succession of ancestors whom you disgrace are so many witnesses against you; and this grand display of their tarnished glory but serves to make your ignominy more evident.—*Boileau.*

VIRTUE.

Virtue alone is the unerring sign of a noble soul.—*Boileau.*

Virtue is a kind of health, beauty, and good habit of soul.—*Plato.*

It is along the paths of virtue that we soar upwards to the blessed state of those pure spirits who dwell in paradise; here, on the other hand, impure and unruly passions drag us down, and place us in a labyrinth where disquiet, anguish, misery, and remorse lie in wait to seize us.—*Gessner.*

There is but *one* pursuit in life which it is in the power of all to follow, and of all to attain. It is subject to no disappointments, since he that perseveres makes every difficulty an advancement and every contest a victory; and this is the pursuit of Virtue. Sincerely to aspire after Virtue is to gain her, and zealously to labour after her wages is to receive them. Those that seek her early, will find her before it is late; her reward also is with her, and she will come quickly. For the breast of a

* Born 1605, died 1682.

good man is a little heaven commencing on earth; where the Deity sits enthroned with unrivalled influence, every subjugated passion, like the "wind and storm, fulfilling His word."—*Colton.*

VIRTUE BECOMES STRONGER IN ADVERSITY.

The aged oak, upon the steep, stands more firm and secure if assailed by angry winds. For if the winter bares its head, the more strongly it strikes its roots into the ground, acquiring strength as it loses beauty.—*Metastasio.**

VIRTUOUS LIFE.

Virtuous and noble deeds are better than high descent.—*Euripides.*

VIRTUOSO.

China is sometimes purchased for little less than its weight in gold, only because it is old, though neither less brittle, nor better painted than the modern; and brown china is caught up with ecstasy, though no reason can be imagined for which it should be preferred to common vessels of common clay.—*Johnson.*

VOICE (OF AN OLD FRIEND).

"His wery woice," said the Captain, looking round with an exultation to which even his face could hardly render justice—"his wery woice, as chock full o' science as ever it was! Sol. Gills, lay to, my lad, upon your own wines and fig-trees, like a taut ould patriark as you are, and overhaul them their adwentures o' yours, in your own formilior woice. Tis the woice," said the Captain, impressively, and announcing a quotation with his hook, "of the sluggard, I heerd him complain; you have woke me too soon, I must slumber again. Scatter his enemies, and make 'em fall!"—*Dickens.*

* Born 1698, died 1782.

WAR NOT WITH THE DEAD.

I deem it right to bury the dead, from no desire to injure the city or bring on man-slaying contests, but preserving the common law of Greece. What is there wrong in this? For suppose you have suffered from the Argives, they are now dead; ye have driven them away with credit to yourselves and disgrace to them, and thus justice has been done. Allow the dead to be entombed in the earth; for each part that forms the frame of man, must return whence it came, the soul to the ethereal sky, the body to the earth. For we do not possess this body as our own save to dwell in during this breathing space of life, and then we must give it back to the earth that sustained it. Dost thou think to do injury to Argos only by not burying the dead? By no means; this is a question common to all Greece, if any deprive the dead of their right, keeping them unburied; for it would be a disgrace to the brave if such a law were allowed to hold good.—*Euripides.*

WEALTH.

Men pursue riches under the idea that their possession will set them at ease, and above the world. But the law of association often makes those who begin by loving gold as a servant, finish by becoming themselves its slave; and independence without wealth is at least as common as wealth without independence.—*Colton.*

WEALTH AND TALENT.

Gross and vulgar minds will always pay a higher respect to wealth than to talent; for wealth, although it be a far less efficient source of power than talent, happens to be far more intelligible.—*Colton.*

WEALTH WITH VIRTUE.

It is wealth, when adorned by virtues, that brings the attain ment of our different aims, suggesting to the mind a deep care foı them, a conspicuous star, the brightest lamp to men.—*Pindarus.*

WE ARE CREATURES OF A DAY.

We are creatures of a day; what man is, no one can say. Man is but a shadowy dream; and yet, when glory comes to them from Heaven, a bright light shines around them, and a pleasant life attends them.—*Pindarus.*

WE CANNOT GET THE BETTER OF DEATH.

Nature intends that at fixed periods men should succeed each other by the instrumentality of death. They are allowed to keep it at bay up to a certain point; but when that is passed, it will be of no use to make new discoveries in anatomy, or to penetrate more and more into the secrets of the structure of the human body; we shall never outwit nature, we shall die as usual.—*Fontenelle.*

WE JUDGE OF OTHERS BY OURSELVES.

Since it is the custom of all men to judge of the proceedings of others by what they would do themselves, and to consider things credible or incredible by their own experienco.—*Dionysius Halicarnassensis.*

WE KNOW NOT WHAT A DAY MAY BRING FORTH.

The man who is in the highest state of prosperity, and who thinks his fortune most secure, knows not if it will remain unchanged till the evening.—*Demosthenes.*

We Learn from our Enemies.

You're mistaken; men of sense often learn from their enemies. Prudence is the best safeguard. This principle cannot be learned from a friend, but an enemy extorts it immediately. It is from their foes, not their friends, that cities learn the lesson of building high walls and ships of war. And this lesson saves their children, their homes, and their properties.—*Aristophanes.*

What is to be Desired in Life.

The enjoyment of prosperity is what is first to be desired; to be well-spoken is the next best thing in life; but he who has enjoyed both, and really felt them, has received the highest crown of all.—*Pindarus.*

What Thou Lovest, that Thou Livest.

Reveal to me what thou really lovest, what thou seekest and strivest after with thy whole heart, that in which thou expectest to find real enjoyment of thyself, and thou hast revealed to me thereby thy whole life. What thou lovest, thou livest. The love which thou hast indicated is thy life, the root, purpose, and central point of thy life. All other emotions in thee are only life, so far as they are directed towards that special central point. That there may be many men who would not find it easy to answer the question I have asked, inasmuch as they know not what they love, only proves that such persons really love nothing, and thus have no life in them, because they do not love. —*Fichte.*

Winter.

On a thin coating of ice winter conducts their steps, a deep pool is beneath. Such is the slight surface of your pleasures. Glide on, mortals, do not halt.—*Ray.* *

* Born 1683, died 1764.

WINE.

Wine invents nothing; it only tattles.—*Jean Paul F. Richter.*

WISDOM AND TRUE OPINIONS.

But as to wisdom and true opinions which are firmly held, happy the man who can retain them to his latest day; while he is perfect, who possesses these and all the good things that are contained in them.—*Plato.*

WISDOM COMES NOT FROM YEARS.

It is not hoary hairs that bring wisdom; but some have an old head on young shoulders.—*Menander.*

WISDOM IS THE RIGHT COIN.

That alone—I mean wisdom—is the true and unalloyed coin, for which we ought to exchange all these things; for this, and with this, everything is in reality bought and sold—fortitude, temperance, and justice; and, in a word, true virtue subsists with wisdom.—*Plato.*

WOMAN BELONGS NOT TO HERSELF.

The woman must not belong to herself; she is bound to alien destinies. But she performs her part best who can take freely of her own choice the alien to her heart, can bear and foster it with sincerity and love.—*Jean Paul F. Richter.*

WORLD (THE).

The world—a conventional phrase which, being interpreted, often signifieth all the rascals in it.—*Dickens.*

YEAR.

The soul experiences a marvellous relief as the Old Year rolls, with its massive burden, into the past, and the New Year advances with its sunny smiles and hopes. The fact is—a multitude of stains have blistered the page upon which the hand of Time is now writing "Finis," which the soul would fain bury in infinite forgetfulness; but the New Year has a fair clean page; and faith and hope have concerted that, by the blessings from on high, it shall bear only what angels will admire and God Himself will commend.—*Dr. Davies.*

YEARS TEACH WISDOM.

But I shall still go forth with the chariots and give counsel and commands, for this is the privilege of the old, while the younger shall fight in the ranks.—*Homer.*

YEOMAN.

The good yeoman wears russet clothes, but makes golden payment, having time in his buttons, but silver in his pocket. If he chance to appear in clothes above his rank, it is to grace some great man with his service, and then he blusheth at his own bravery. Otherwise, he is the sweet landmark, whence foreigners may take aim of the ancient English customs; the gentry more floating after foreign fashions.—*Fuller.*

YE YOUNGER SUBMIT YOURSELVES TO THE ELDER.

But obey, for ye are both younger than I am.—*Homer.*

YIELDING PACIFIETH MANY INJURIES.

But we shall give way to each other in these matters, I to thee and thou to me; and the other immortal gods will follow us.—*Homer.*

YOUNG MAY.

Fresh as the lovely form of youthful May, when nymphs and graces in the dance unite.—*Wieland.*

YOUNG MEN.

The best rules to form a young man, are, to talk little, to hear much, to reflect alone upon what has passed in company, to distrust one's own opinions, and value others that deserve it.—*Sir W. Temple.*

YOUTH, AGE, AND MANHOOD.

When young, we trust ourselves too much; and we trust others too little, when old. Rashness is the error of youth; timid caution, of age. Manhood is the isthmus between the two extremes; the ripe and fertile season of action, when alone we can hope to find the head to contrive united with the hand to execute.—*Colton.*

ZEAL.

Nothing is more unjust, however common, than to charge with hypocrisy him that expresses zeal for those virtues which he neglects to practise: since he may be sincerely convinced of the advantages of conquering his passions, without having yet obtained the victory, as a man may be confident of the advantages of a voyage or a journey, without having courage or industry to undertake it, and may honestly recommend to others those attempts which he neglects himself.—*Johnson.*

ZEALOUS.

We cannot be zealous in a better thing than in the faith of Christ.—*Dr. Hole.*

ZION.

Reft of thy sons, amid thy foes forlorn,
Mourn widowed Queen, forgotten Zion mourn!
Is this thy place, sad city! this thy throne,
Where the wild desert rears its craggy stone?
No martial myriads muster in thy gate;
No suppliant nations in thy Temple wait;
No prophet bards the glittering courts among
Wake the full lyre and swell the tide of song;
But lawless Force and meagre Want are there,
And the quick-darting eye of restless Fear,
While cold Oblivion 'mid the ruins laid,
Folds his dank wing beneath the ivy shade.—*Bishop Heber.**

The most celebrated place, and the most important in all Judea, was Mount Zion; it was the super-eminent part of the famous city of Jerusalem; it was called—"the perfection of

* Born 1783, died 1826.

beauty"—matchless, peerless. But that which stamps a far higher value upon it is—that Jehovah chose this spot. "For the Lord hath chosen Zion, He has desired it for His habitation. This is My rest for ever; here will I dwell, for I have desired it." Here He made "the place of His feet glorious:" the altar of burnt-offerings, the holy fire, the altar of incense, the laver, the tables, the shew-bread, the perpetual lamps, the veil, the ark, the mercy-seat, the table of testimony, the book of the Law, the rod of Aaron, the cherubim of glory overshadowing the mercy-seat, the Shechinah or symbol of the divine presence, the Lord's high priest, the servants of the holy service, the singers and players upon instruments—all combined to form what the inspired penman has appropriately and emphatically styled—"the perfection of beauty," during the time that this worldly sanctuary and these cardinal ordinances were to remain in use, and until the ministry of the Levites was to give place to a more excellent ministry.—*Dr. Sturtevant.*

There is another Zion whose towers are still more glorious, and shall never be overthrown. "God is known in her palaces for a refuge." "And this God is our God for ever and ever." How often is this name synonymous with the Church of the living God! The temporal Zion is now in dust, but the true Zion is rising and shaking herself from it, and putting on her Easter robes to welcome her King when He comes to reign over the whole earth.—*Dr. W. M. Thomson.*

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